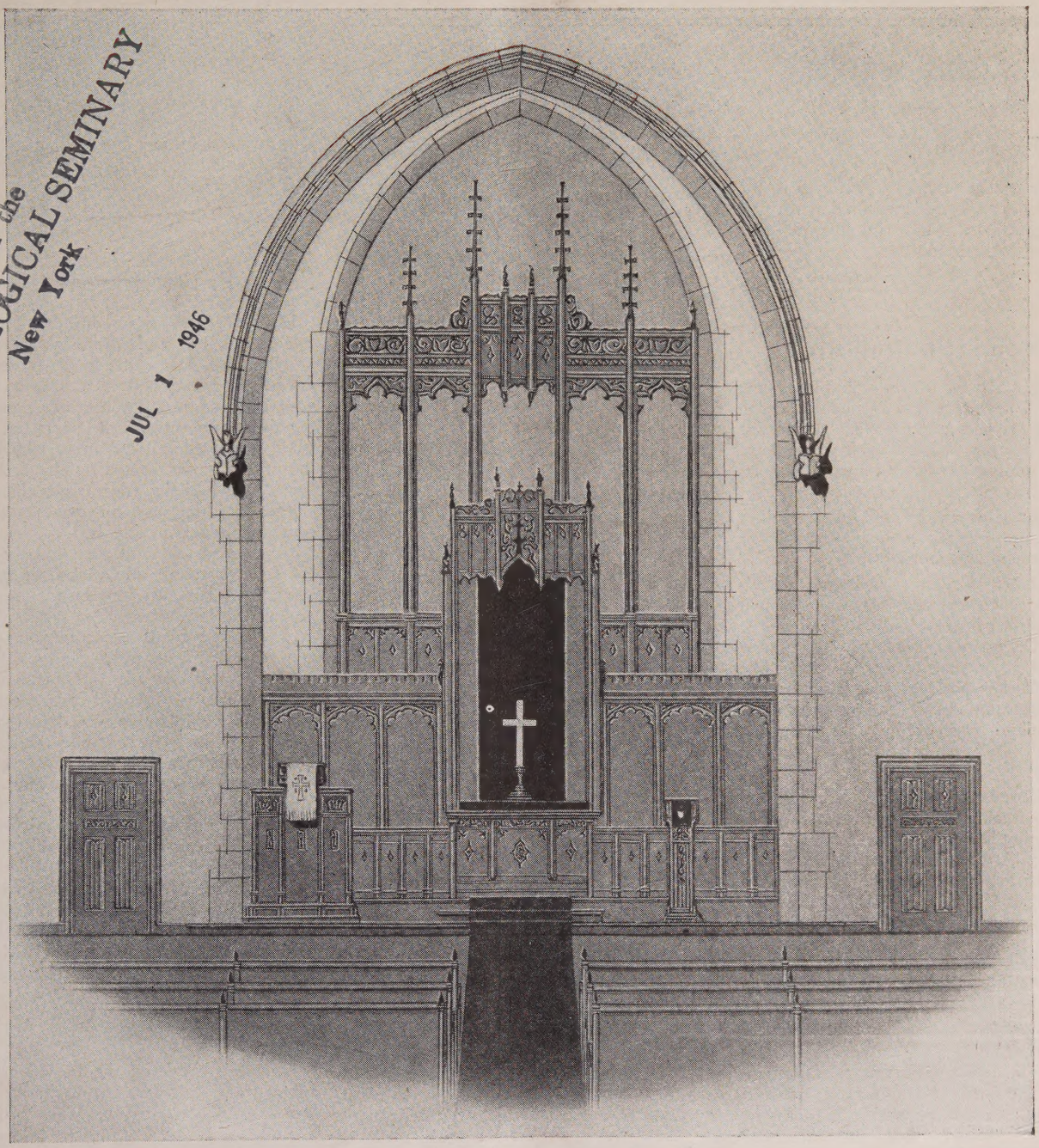
ZIONS HERALD

JUN 27 1946



ary of the
HEOLOGICAL SEMINARY
New York
JUL 1 1946

JUNE 26, 1946

FOR THIS WEEK'S THINKING

THE CHRISTIANIZATION OF THE CHURCH, by the Rev. Clifford D. Osborne, minister of Waterville, Maine, Methodist Church.

The Rev. Harvey McArthur, a Congregational minister who has served as a chaplain during the war, discusses LIBERAL CONCESSIONS TO FUNDAMENTALISM.

HE WALKS WHERE THEY WALK. Dr. William L. Stidger tells a story about the work of a young Methodist minister.

PLUS NEWS STORIES, COMMENTS FROM OUR READERS, TIMELY EDITORIALS, REGULAR FEATURES, POETRY and BOOK REVIEWS.

READERS WRITE

Don't Be Afraid.

"I think you are doing a swell job at the HERALD helm. Keep up the good work and don't be afraid to handle real live, hot subjects. Good luck to you!"

(Rev.) A. RITCHIE LOW,
Johnson, Vt.

Irresponsible Journalism

Through a reprint in ZIONS HERALD (June 12, 1946), I have just had an opportunity to read your article entitled "He Can't Be Trusted," relating to Dr. Toyohiko Kagawa, of Japan, whom I knew during my 26-years residence in that country.

I consider your article and the reprinting of it in ZIONS HERALD to be illustrations of utterly irresponsible journalism.

It is of course possible (I have no information to the contrary) that Dr. Kagawa will be denied a seat in the House of Peers by the Supreme Commander in Japan. It is only natural to guess that to have a man like Kagawa, fearless and anti-militarist, as well as possibly being opposed to occupation of his native land by a foreign military power, might well prove embarrassing to General MacArthur.

That "Japanese people love the American people"—a statement you ascribe to Kagawa as of six months before Pearl Harbor—is of course true. At the time when the war really began, with President Roosevelt's freezing of Japanese assets (July 26th, 1945), many Japanese expressed to me their complete mystification over the fact that the nation they loved, the USA, had done this unjust thing to them.

I know nothing about the reported quotation from a magazine called *Shensei*. However, there are two bits of "internal evidence" that would seem to cast considerable doubt upon it:—(1) There is no system of Romanization of the Japanese language by which a word could become "Shensei." It might be "sensei" or "shinsei," but not "Shensei." Further (2) that Kagawa should have applied the word "divine" to anything but the God and Father of Jesus Christ is unthinkable to those who know him.

In the reply that Mr. Hugh Deane made in ZIONS HERALD, there is a discussion of whether or not Kagawa went to the P.I. If he had gone, even for the purposes of Japanese propaganda, it would not have been different from the visits made by Christians of the Allied powers to other nations for purposes of their own propaganda in the countries of potential allies. But, as happens to be true in Kagawa's case, *he never went to the P. I. during the war*. I have been given to understand that he did go in 1937 or 1938 (while I was home in the USA on furlough). Further, in October, 1942, the *Nippon Times* published a statement that Kagawa planned to go to the P.I. The Filipino Christians had invited him to go. But the Japanese Army refused to grant Kagawa the necessary passport. Kagawa has not been in the P.I. since Pearl Harbor."

(Rev.) THEODORE D. WALSER,
New York City

NOTE: The above is a copy of a letter sent to the editor of the *Philadelphia Record*.

Peace Through Character

The big task of the forces of Christianity is to bring peace and brotherhood into our world which has been wrecked by strife, bitterness and the dehumanization of life. Thousands of young men are thought of as our hope and possibility for building the world into a real family of nations and international good-will, but they are considered as forces for compulsory military training to be used in combat. This certainly indicates that we think of other nations as developing enemies rather than brothers. The type of action tomorrow will be such as our thinking today; unchristian thoughts and attitudes will develop into acts of brutality and will disrupt or completely hinder our moral and spiritual achievements. As long as men quarrel and hate, they will fight and kill.

But if men would put supreme emphasis on personal character of all individuals and recognize all human rights and the sacredness of all personalities as God's children, the hope of a glorious age would be upon us. Then we would have a social order of justice and neighborliness and such spiritual achievement that perhaps all races and nations would soon realize that we are all children of the same Divine Father.

Peace is more than a declaration or treaty. In fact these are only some beautiful compositions or perhaps high-sounding words, l peace is a real Christian ideal which m characterize the human heart and influe righteous attitude and actions. In them more certainty and assurance of lasting pe than the signed documents of any league United Nations Organization.

As long as one group, race or nation lo upon and treats another as inferior, or tr to hold others under domination, taking a vantage of the weaker or minorities, we m expect chaotic conditions to sweep over t lands.

These Christian ideals called love, pea and good-will come when all peoples co sider and acknowledge that there is a func mental oneness of the human family and th the Fatherhood of God makes all men ta the common sonship of God to whom v address our prayer when we approach Hi as "Our Father, who art in heaven." Wit out this recognition and full acceptance v cannot establish a kingdom of peace, lo and brotherhood.

(Rev.) J. W. GOLDEN,
Memphis, Ten

Say a Prayer for Me

D. Faris Malouf, seven and a half years ol son of the Rev. and Mrs. Shibly D. Malou of Hallowell, Me., came to his father's stud one evening and said: "Pa, I wish to sit i your bed and watch you reading and wor ing over your sermon. (The father had h study desk in his bedroom to save heat, fo the study is not heated.) The father sai "very well habeeby (dear), go, change you clothes and put on your pajamas and the come and duck in my bed." The boy di what he was told and then came back int his father's room. He tucked himself int his father's bed. As he slipped into the be he said to his father, "Pa, please do me a favor, in case I fall asleep in your bed an you remove me to my bed, don't forget t say my prayers for me." "Of course, I'll d that (habeeby)," replied the father. Yes what else would he answer than that. How sweetly and naively that boy made that re quest, how sweet he is when he kneels dow by his bed every night to say his prayer Yes, I am sure that many a father an mother would say the same thing of thei children, and let me say "Amen" to that, fo of such is the nation whose God is the Lord. Family prayers create prayer consciousness in the hearts of the youngsters. Let us practice it.

(Rev.) SHIBLEY D. MALOUF,
Hallowell, Me.

Z. H. Effective

I made a check on the Providence Public Library and can assure you that the public is reading ZIONS HERALD. Many people read it. It would be a grave mistake to discontinue this religious weekly.

My personal judgment is that our New England independent paper was never more effective than at the present moment.

(Rev.) SAMUEL A. LIVINGSTONE,
Providence, R. I.

Webber Answers Charges

RICHMOND, VA. (RNS)—The Rev. Charles Webber, whose appointment as "chaplain organized labor" has aroused a storm of ntroversy in Methodist circles here, has ken sharp issue with a resolution adopted the quarterly conference of First Methist Church, Charlottesville, Va., in which r. Webber's union is charged with seeking gain control of Virginia politics.

The resolution adopted by the Charlottesle church stated that Mr. Webber is unctioning as a paid militant union leader hose union has stated its objective as getng control of Virginia politics." Finding o fault with the "militant union leader" ortion of the sentence, Mr. Webber declared, owever, that there is "absolutely no founation" for the statement regarding the union nd politics. Mr. Webber is employed by the malgamated Clothing Workers Association nd also is director of the CIO's Political ction Committee in Virginia. The PAC has nnounced it is opposed to the reelection of enator Harry Flood Byrd.

The labor chaplain also denied creating a disturbance" in the Men's Bible Class at rinity Methodist Church, Smithfield, Va., s was charged in a resolution adopted he quarterly conference of that church. Both he Trinity and the First Church resolutions alled for withdrawal of the Webber apointment on the grounds that he is enaged in union activities with which The Methodist Church should have no official onnection.

Mr. Webber also revealed that he has called n the FBI to send agents to Smithfield to protect the civil rights of Negro members o vote for the CIO" if another election is ordered by the National Labor Relations Board at the P. D. Gwaltney, Jr., & Co. plant. The CIO lost an election at that plant on May 29th, three days after the alleged disurbance occurred at Trinity Church. Class eaders said he attempted to discuss a controversial issue at that time, but was denied ermission.

Asks Withdrawal of Webber

CHARLOTTESVILLE, VA. (RNS)—Immediate vithdrawal of the appointment of the Rev. Charles C. Webber as "chaplain to organized abor" was called for in a resolution adopted by the third quarterly conference of First Methodist Church here.

"It is apparent to thinking Methodists that Mr. Webber is not functioning in the capacity of a clergyman in trying to bring the church and labor to a better understanding," the resolution stated, "but is functioning as a paid militant union leader whose union has stated its objective as getting control of Virginia politics. Such action is odious and foreign to our concepts of the Christian mission and ideals of The Methodist Church."

The resolution added that the conference believes the appointment places The Methodist Church, in effect, in the position of giving its sanction to the aims and objectives of the CIO's Political Action Committee in Virginia, which Mr. Webber heads.

Dr. Reamey Replies

In your editorial of June 19th entitled "Chaplain to Labor," you say in part: "The editor of the *Virginia Methodist Advocate* has demanded that Mr. Webber turn in his credentials and withdraw from the ministry, since he is an employee of the C.I.O." You then proceed to pay your respects to those who would "abolish orders for those who would serve the Lord in labor unions!"

If you had taken the trouble, Mr. Editor, first to acquaint yourself with what I really did say, you surely would have seen that there was nothing in my utterance that could remotely have been construed as implying that Mr. Webber should surrender his credentials for the reason you mention. Virginia Methodists have no objection, so far as I know, to the C.I.O. paying this man's salary.

The embarrassment that has been caused through this appointment has to do entirely with the nature of the work in which Mr. Webber is engaged. While the chaplaincy to labor represents something new in the way of appointments, there would undoubtedly have been no controversy about this assignment had Mr. Webber been content to confine his activity to such duties as are commonly regarded as belonging to a chaplain. Had he devoted his time and effort to the endeavor of trying to bring organized labor to a better understanding of the church and the Christian way of life, and, at the same time, had he tried to bring churchmen to a better understanding of the position and views of the laboring man, it is difficult to see how any objection could have been raised to such a ministry. The labor movement has done much to improve the laboring man's condition and The Methodist Church in Virginia is favorably disposed toward organized labor.

But Mr. Webber's major activity has been something else entirely. As the head of the State Political Action Committee of the C.I.O., he is actively engaged in partisan politics trying to oust Senator Harry Byrd from the U. S. Senate. Furthermore, as president of the State C.I.O. he is quite active as a *labor* organizer, a work which many persons here feel is beyond the scope of a chaplain's duties. If Mr. Webber were engaged in either of these activities—as labor organizer or as PAC leader—as a *layman,* The Methodist Church locally would have nothing to say. But he loses no opportunity to let it be known that he is a minister of The Methodist Church and has embarrassed Virginia Methodists by making it appear that The Methodist Church is, as a church, taking sides in partisan politics; an implication which we resent and deplore.

Because of these facts, I recently took occasion to write Bishop Oxnam: "If Mr. Webber is to continue as head of a political organization and militantly active in local politics, he should surrender his credentials as a Methodist minister. If he is unwilling to surrender these credentials, he should be required to confine his activities to the spiritual functions of his work and resign as the head of the CIO-PAC."

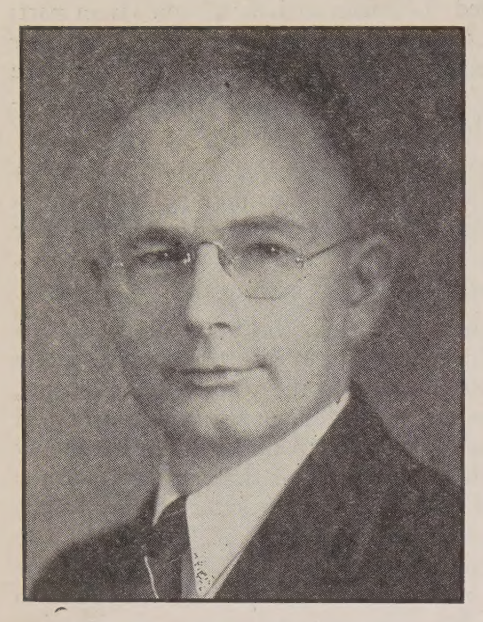
There are those of us who genuinely deplore the direction that Mr. Webber has given to this initial experiment in a chaplaincy to labor. What he has done in Virginia will seriously affect this type of appointment for years to come. Where a chaplain possesses those qualities of tact and good judgment and perspective needed by the ministry in any field of activity, no doubt there is much good that can be done by chaplains to labor. But it is the conviction of many of us that the social gospel will not be advanced by so-called "chaplains" who are conspicuously active in partisan politics or who are militant labor organizers.

GEORGE S. REAMEY,
Editor, *Virginia Methodist Advocate*

EDITOR'S NOTE:—Dr. Reamey's letter is given prominent place in this week's issue because we believe in fair play and in full and free discussion. Your editor has taken issue with Dr. Reamey's position because we believe that the church as well as its ministry needs to do more taking sides in the current social issues. If the church encourages its spokesmen to condemn alcoholism, it certainly is logical for it to condemn industrial selfishness. Instead of making long lists of limiting qualifications, the church ought to be encouraging more churchmen to give full-time service to the cause of industrial relationships.

The Christianization of the Church

CLIFFORD D. OSBORNE



Western civilization is spiritually bankrupt and the only hope of moral and spiritual reconstruction seems to lie within the church. Elsewhere there seems to be no possibility of spiritual rejuvenation, of finding a soul for this battered body of human living.

Autobiographical

As I say this, I am taken back to World War I and the days which followed. We knew then that the times were out of joint; both inside and outside of the armed forces we knew the church had failed. A widespread decision was made by the majority of the men who were to become veterans—a decision to leave the church alone for the rest of their lives. This they have pretty consistently done. Their disillusionment went very deep, and with good reason. At that time, also, there was much talk about other groups and movements which would be the hope of civilization and do a better job than the church had done.

But there were a few of us, who, realizing all the ugly facts, worked through the surrounding gloom to a vision of what the church might become and what she might do in the postwar years. On the strength of that vision, while still in the armed forces, I took steps to enter the ministry of the church, and was accepted. During the twenties I preached scalding sermons to people who hadn't any idea what made me so furious, and performed my parish duties. During that period I was progressively disillusioned about the church (and, I might add, about myself!) Here was a veteran with a vision, preaching and working his heart out, but at the end of a decade there wasn't any vision and there wasn't any heart. At the close of the period, if anybody had offered me another job I'm sure I would have taken it, but that was the beginning of the great depression, and nobody was offering jobs in those days.

During that period I had learned the seamy side of church life. I got to know all the seams and the unhappy people who live in them. My heart was sickened with the drabness, mediocrity and pettiness of too much church life and too many church members. It was not hypocrisy which distressed me, for there was very little of that, but what churchmen regarded as *Christianity*. Their notions of goodness were thoroughly depressing, for they seemed to boil down to a timid and un-radiant respectability—nothing that could remotely suggest the power of Christ. In short, I progressively discovered how deeply dyed is the church in the life and ideals of the age. As Rudolf Eucken once remarked, the church "trails at the heels" of contemporary culture.

During this period of disenchantment I was hoping against hope to see arise those groups and movements outside the church which were supposed to become the hope of civilization and do a better job than the church had done. They did not appear! There were groups and movements which arose with vision and fervor to reform both church and society—but they all seemed to arise from *within* the church.

The Saving Paradox

So it was that I discovered for myself a truth as old as the New Testament. It may be stated as a rather mysterious paradox: The church is the greatest enemy of Christianity—but Christianity cannot do without the church!

It was with incredulity that I first studied Paul's correspondence with the church members in Corinth. To think that only twenty years after Jesus died

Missionaries Commissioned

Fifty missionaries, commissioned for servi in the United States and nine foreign cou tries on June 19th, in Christ Methodi Church, New York, constituted the large group of young men and women commi sioned at any one time since the organizatic of the Board of Missions and Church Exte sion in 1940, immediately following the un fication of The Methodist Church. Bisho Lewis O. Hartman, of Boston, presided.

The new missionaries will work as deacor esses in various parts of the United State and as educational, evangelistic, medical an social workers in Peru, Cuba, Africa, Chin Uruguay, India, Mexico and the Philippine Bishop Arthur J. Moore, Atlanta, Ga., pres dent of the board, was in charge of the com missioning.

Messages of fellowship were brought to th candidates by Miss Marjorie Minkler, deacor ess engaged in rural work, Saltillo, Tenn Dr. Frank T. Cartwright, associate secretar for China, Division of Foreign Missions c the board; the Rev. Timothy V. Peshkof minister, South Third Street Methodis Church, Brooklyn, N. Y.; and Dr. Glora M Wysner, secretary, Committee on Wor Among Moslems, Foreign Missions Confer ence.

Deaconesses commissioned were as follows Miss Madge Finger, Lincolnton, N. C.; Mis Nell Randolph Harrison, Eclipse, Va.; Mis Evelyn Murphree, Tuscaloosa, Ala.; Mis Miss Elizabeth Nowlin, Corinth, Miss.; Mis Mattie Lou Summey, Mooresboro, N. C.; Mis Esther Palmer, Centralia, Ill.; Miss Herlen Bowling, Oklahoma City, Okla.; Miss Mar garet Miller, Larned, Kansas; Miss Mildre Kirwin, Providence, R. I.; Miss Esther Petty Quincy, Ill.; Miss Evelyn Keim, Cleveland Ohio; Miss Jonelle Robinson, Waycross Georgia.

Foreign missionaries to serve under the Woman's Society and the countries where they will work are: Miss Florence Ford Pittsburgh, Pa., to Latin America; Miss Ruth Harris, O'Neill, Neb., to China; Miss Maylah Kress, Middletown, Ind., to Latin America; Miss Evelyn Mercer, Seminole, Okla., to China; Miss Georgia Parrish, Walkertown, N. C., to China; Miss Hazel Rippey, Helena, Mo., to China; Miss Frances Hackler, Mansfield, Tex., to Africa; Miss Evelyn Wells, Jackson Heights, N. Y., to India; Miss Linnie Lou Gautier, Miami, Fla., to China; Miss Ellenita Sells, Picayune, Miss., Miss Ella Elsner, Pasadena, Calif., to Cuba; and Miss Ella Greve, University Park, Ia., to Latin America.

The following persons will go as foreign missionaries under the Division of Foreign Missions: the Rev. Charles Britt, East Tallassee, Ala., to Angola, Africa; Mr. and Mrs. Wesley Ginn, Girard, Ohio, to India; the Rev. and Mrs. E. K. Knettler, Bristol, Pa., to China; the Rev. and Mrs. Wesley Matzigkeit, Anderson, Ind., to Mexico; the Rev. and Mrs. L. M. McCoy, Lexington, Ky., to China; the Rev. A. C. Kennedy, Jr., High Point, N. C., to China; Mr. and Mrs. Ned Reed, Berkeley, Calif., to India; the Rev. and Mrs. David Seamands, Wilmore, Ky., to India; the Rev. and Mrs. J. T. Seamands, Wilmore, Ky., to India; the Rev. and Mrs. Gustaf Westmo, Minneapolis, Minn., to India;

udley Ingerson, Nashville, Tenn., to the Rev. and Mrs. C. L. Spottswood, bile, Ala., to the Philippines; the Rev. Williams, Wilkes-Barre, Pa., to Latin a.

Rev. and Mrs. Ralph Hirtle, of White-N. H., already engaged in mission in Panama, were commissioned in a.

w Executive for Maine

s session in Grace Methodist Church, , the Maine Conference elected the dwin F. Tewksbury as its executive ry for Christian Education and Mis- When Bishop Hartman made the ap- ent official, the new secretary was g in the sanctuary of his old home .

Tewksbury is a graduate of Bangor School, the University of Maine, and r Theological Seminary. He served dist churches in Prospect Harbor, vamkeag, Orrington, Woodland, and n, from which pastorate he was ap- d to his new office. He was admitted Maine Conference in 1933 and was ed elder in 1935.

e 1933 he has been active in youth te work as teacher and dean, and is at t dean of the Senior High Institute at Cobbosseecontee. A member of the rence Board of Education since 1935, s formerly director of youth work on r District, and more recently district ary of education on Portland District. also field secretary for the Northern England School of Religious Education, this summer at the University of New shire, Durham, N. H.

Tewksbury married Miss Edith Bowen ngor in 1933, and they have one daugh- Priscilla.

e new secretary commenced work May d will travel throughout the conference e promotion of Christian Education and ons in every local church.

Edwin F. Tewksbury

on the Cross there could be a church containing such disreputable characters! To think that Paul himself could say to his own converts: "You are the worse, not the better, for holding religious services!" Even then the seamy side of church life was apparent. Yet, to these same people Paul also said: "You are the Body of Christ—you are the people entrusted with winning the world to Him." And they were! And many were won.

What Paul confronted has been noticed ever since, and by churchmen themselves, for the harshest criticism has always come from within. So Baron von Hugel, English mystic, wrote after the first world war:

> "The history of the church is the Via Dolorosa of the Spirit."

Father Duffy once told Channing Pollock of a nun who said that after forty years among saints she knew why Christ wanted to live among sinners! So runs the Catholic witness.

As for Protestants, Karl Barth, the Swiss theologian whose stamp is on much recent theology, said in a sermon in the twenties:

> "The call of Jesus resounds despite the church. The church is a great, perhaps the greatest, hindrance to repentance. If we wish to hear the call of Jesus, then we must hear it despite the church."

In the late thirties Canon Cockin of St. Paul's, London, echoed those words with his own:

> "I believe the Christian church to be the one hope of salvation for the individual and the community; and I regard it at the moment as itself one of the greatest obstacles to the achievement of its own true aim."

Here, then, is our paradox. The church is the greatest hindrance to the Gospel, but without it the Gospel cannot be preached. The church's bitterest and most discerning critics belong to the church, for the church can never be reformed from the outside. It is always reformed from within, for the church is like a spring which possesses self-purifying properties. What is its self-purifying property? Dr. John Knox has stated it:

> "The church is the community that remembers Jesus."

It is continuously haunted by his Spirit, which, as Von Hugel indicated, agonizes to make and keep the church Christian.

A Dearth of Christians

The history of the church is the history of the Christianization of its members. The church is a candidate for reconstruction like every other institution, in fact, the church is always a candidate for reconstruction! We speak much of evangelism these days, and of reaching the unreached. The immediate and most pressing field for evangelism is the very membership of the church. In terms of the old story of Gideon, it is the continuous task of the 300 convinced ones to win the conventional 29,000 to conviction.

It is none too soon to start. Perhaps you have heard of the cynic who read in the encyclopedia that there are 750,000,000 Christians in the world. "Where on earth do they live?" he wanted to know. When we consider the tasks before us the verdict must be that there are not enough Christians to go around. We are just not good enough as we are for God's requirements in our day. Too much time has been spent in keeping people church members; not enough has been spent in making and keeping them Christian. Preachers and people alike desperately need to be transformed out of their drabness, mediocrity, pettiness, lukewarmness, timidity, and self-centeredness. There is no greater need than conversions *within the church*. There have been such conversions in the past, and there will be again, for however low we sink in spirituality we can never quite forget Jesus.

Light Gleams

For the last 25 years I have been on a journey—not a "sentimental journey"—but to use the title of a famous French novel, my journey has been a "journey to the end of the night." The whole of my ministry has been spent in the midst of a spiritual darkness, the darkness of a generation without religious experience, the darkness of a conventionalized and pagan church. I am so used to the

(Continuel on page 619)

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Third Week After Pentecost

Ephesians 3:1-13; Matthew 9:35-10:1.

SEE THE BOOK OF WORSHIP

Paul's letter from prison illustrates the realistic power of his supreme conviction: "I was made a minister according to the gift of God's grace." The fact that he was in prison and that he was suffering persecution because of his unflinching stand was of importance, but far less important than his basic sense of mission. His is not the only martyrdom for the modern Christian to observe, for it is true that every great missioner has gone through the very same process. Those who have heard Bishop Ralph Ward describe his long imprisonment and tortures at the hands of the Japanese must have been impressed with the clear vision of that great and noble churchman. Basically, Bishop Ward was at all times a minister, and he will return to the Orient with a great impressiveness because he never lost sight of the message of human possibility that he has been ordained to preach.

Matthew records the story of the compassion of Jesus for the suffering multitudes of the world. "He had compassion for them because they were harassed and helpless, like sheep without a shepherd." He turned to his disciples and gave them authority to cast out evils and to heal the infirmities. He called for more persons to minister to the sick world: "The harvest is plentiful, but the laborers are few."

This suggested reading for the week gives a background for the real meaning of stewardship. Methodism in the next year will attempt to recruit 5 more lay workers, and 5,000 more clergymen. church recognizes the dangerous state of an un world and sees clearly that restoration will come when individual Christians become respo people.

The Summer Retreats

There is little doubt about the necessity for ch men to regain perspective and refreshment fror summer programs offered by the various agenc the church. Women are called to summer co ences under the auspices of the Woman's Socie Christian Service, young people will be going b thousands to institutes that are carefully planne the Methodist Youth Fellowship, laymen will for a number of strategic conferences planned b highly efficient Board of Lay Activities. These, many other camps for churchmen of all ages, a vital part in the rejuvenation of our total ch life. There is a spirit at these assemblies th unique; informal surroundings, good recreation, ful discussion, inspirational services, and host warm friendships, all combine to give the partici a new feeling of being one with the thousand other churchmen who are seeking a wider horizo

Local churches can spend money wisely by sen persons to these summer retreats. Such money vital investment in the leadership of any church. pastor needs it, and laymen young and old need great opportunity. By all means, support the sum programs!

Our Respectable Boston

Anti-British tongues wagged in Boston last w when the famous Lady Astor made some uncom mentary remarks about us. The colorful lady that America has too much talk about diseases its radio, too much sex emphasis in its advertising much drinking among young people, and that ton was the place "where they have the worst l government in the world."

Of course Lady Astor was born in this country has always expressed admiration for our nat hence she cannot be charged with complete m in what she said. As a matter of fact, what she has been repeatedly amplified by nearly all th ing Americans. There is little doubt about our m let-down or about our political corruption. Indi ence on the part of so-called "good people" has the largest contributing factor to what has happe to our American spiritual and political scene. honest politicians have had an easy time getting

what they wanted, while we have followed
hs like "keep the church out of politics," or
ion is your own business."

s good to have Lady Astor say what she did, be-
many people will be angered by it. Once
ed, these people will set out to disprove the
e: *and that is exactly what we must begin do-*
It will at once uncover the types of vocal repre-
tives of our American scene; it will send us on
rch that may uncover the reason why advertis-
as such a low level of moral exactness; it will
us to discover why too many young people are
ing; it might even show us why Boston has *at*
one of the worst local governments in the world.
ank you, Lady Astor, for insulting us. We need
jarred out of our smug complacency. If we
d pretty smoky to you, there must be a nasty
oing on somewhere!

An Interesting Transcript

(*No comment needed*)

EARINGS BEFORE THE COMMITTEE ON MILITARY AFFAIRS, UNITED STATES SENATE

nator Revercomb: Now, I have been informed,
I want to clarify, that a test is given, has been
n for those brought into the Army, either by
or through enlistment, known as the Army
petency test.

neral Eisenhower. That is correct.

neral Paul: General classification.

neral Eisenhower: Army general classification

nator Revercomb: And up until a short time ago
passing mark was 59; is that correct?

eneral Eisenhower: That is correct, sir; some-
g like that. It has been raised 10 points.

nator Revercomb: And that was raised while we
in the program of taking in volunteers?

eneral Paul: Also correct.

nator Johnson: —the 11-per cent increase in
dard resulted in how much rejection during the
th of March?

eneral Paul: I haven't those figures; but, roughly,
t 10 per cent.

e Chairman: I think, General Eisenhower and
eral Paul both, that your statistical group ought
ake a note in your comparative statistics. Com-
tive statistics are no good if you change any of
ules in regard to the statistics. This added factor
h has been brought out by the questions of Sen-
Revercomb and Senator Johnson should be a fac-
which your statistics gatherers should be on the
for, and there should be a note made, because
statistics are kept for exact information so that we can read into the future, if possible.

If, for instance, the number is changed something like 10 per cent, then it is improper to come and say there is a falling off. We know that 10 per cent falling off has come about as a result of your own action.

(pages 255 to 259)

HEARINGS BEFORE THE COMMITTEE ON MILITARY AFFAIRS, HOUSE OF REPRESENTATIVES

Secretary Patterson: We estimate that we will have approximately 800,000 volunteers on the 1st of July, this year, and according to our best estimates we would hope to get an average of 30,000 volunteers a month for the last 6 months of 1946, and an average of 20,000 a month over the calendar year 1947. . . .

. . . Those figures that I gave on our prospects of enlistment are if the Selective Service Act is not extended and is allowed to expire in May of this year.

(page 18, 20)

Senator Revercomb: General, . . . you have definitely expressed the view that you would rather have a volunteer Army—

General Eisenhower: That is correct. (page 255)

Senator Revercomb: General, you have expressed yourself as in favor of a pay increase for men in the service. . . .

. . . It certainly will induce greater volunteering.

General Eisenhower: I should think so. I don't see how it could help but do so. (page 260)

General Eisenhower: For occupational duty in foreign lands, I do not believe the 18-year-old boy is as good as the 25-year-old. (page 254)

Frankly, if you can find a way of solving this without the 18-year-olds, I am for it. (page 253)

Senator Gurney: General, you said that your figure of 1,070,000 for a year from now included 50,000 Philippine Scouts.

General Eisenhower: Yes, sir.

Senator Gurney: Do you have those Scouts at the moment?

General Eisenhower: No, sir. So far only about 1,000 have enlisted, but we are perfectly certain that with the old traditional pay of peso for dollar that we will get them. That is our report from General Stier and the people in the Philippines. (page 262)

Senator Revercomb: Now under the chart there, the present prediction of the War Department is that there will be 950,000 as of July 1, 1946. Does that include the 50,000 Filipino troops?

Secretary Patterson: I don't think it does.

(pages 128, 129)

Liberal Concessions to Fundamentalism

HARVEY McARTHUR

During several years as a fellow-traveler with the fundamentalists, I suspected that they greatly misunderstood and underestimated the liberals. Further experience has confirmed this suspicion. Unfortunately after transferring to the liberal streamliner I discovered an equally sad fact. The average liberal minister's estimate of fundamentalism is similarly inadequate. After spending a number of years on the fairly well insulated campus of a liberal seminary the young enthusiast goes out with a perverted conception of the significance of fundamentalism. His attitude is patronizing, perhaps even scornful, or, at best, tolerant of a movement which he regards as an anachronism, a vestigial remnant soon to vanish.

This misconception is as dangerous to the liberal as it is unfair to the fundamentalist. The liberal who approaches fundamentalism in a more humble fashion will find himself well repaid. Probably his theology will not undergo much change, but his religious experience will be considerably broadened, and his understanding of the human need which calls fundamentalism into existence increased. Thus he will not only be in a position to appreciate the fundamentalist as fundamentalist, but will also have become a wiser counsellor for the innumerable ordinary folk whose souls are the battleground for this age old struggle.

Writing not as theologian or scholar, but as one who has had considerable personal experience both with fundamentalists and non-fundamentalists, I wish to comment on three concessions which the liberal should make to fundamentalism.

First: the liberal should concede the tremendous numerical and spiritual power of fundamentalism.

Second: the liberal should concede that at least in externals fundamentalism is in line with historic Christianity.

Third: the liberal should concede that the exclusivism of fundamentalism is consistent with its basic position.

I

The liberal should concede the tremendous numerical and spiritual power of fundamentalism.

The fundamentalists are not a fringe minority living in the "Bible Belt" or attending the shoddy one-room churches in the slum sections of our cities. They are a powerful, partially organized group, numbering in the millions, worshipping in thousands of churches, raising millions of dollars annually, supporting thousands of ministers and missionaries, maintaining dozens of "Bible schools" which graduate hundreds of students each year, and conducting innumerable conferences and evangelistic campaigns in every part of the nation.

Statistics are difficult to obtain since fundamentalists are scattered through many organizations. Some are members of independent fundamentalist churches; others belong to churches in basically fundamentalist denominations such as the Church of the Nazarene, the Missouri Synod Lutherans, or the Assemblies of God; while still others remain within the long established denominations despite their predominantly liberal leadership. Fundamentalist leaders have sometimes claimed that there are over ten million fundamentalists in the United States. Any over-optimism of which they may have been guilty is balanced by the fact that any particular leader excludes from his calculations certain other truly fundamentalist groups whose emphases differ from his.

Ten million will not seem like a large estimate to those familiar with the rallies and conferences held by fundamentalists. During two years stay in a large New England city I observed that the regular churches, when they combined for a mass meeting were just able to fill the city's largest hall. During that same period various fundamentalist groups held rallies in that same hall and even without benefit of newspaper fanfare filled it to the rafters. Liberals whom I inveigled into attending these rallies were invariably dumbfounded at the enthusiastic crowds present.

Save the Children Federa

It was in the mind and heart o Eglantyne Jebb of Great Britain in 1 heed the call of little children, orp hungry and ill clad in the countr Europe, as a result of World War I asked for funds to care for children Near East, to save them from famin International Union, representing countries, with the endorsement of C and State, had its inception to meet this

The Save the Children Federation w ganized in 1932 to help, in perhaps, the spot in American life, the needs of de families in our Southern Mountain Sta a definite program of child welfare, and rehabilitation, regardless of race or For 14 years, this work has gone on, a distinct and original pattern.

During the past few years, salesrooms been established in leading Southern M tain cities, where clothing is sold at no prices, thus maintaining the self respe the people and enabling the organizati provide for those in more urgent need. of seeds are donated each year and sc are encouraged to raise their own veget which they can and use in school lunche ing the winter, thus enabling underprivi children, who may have tramped thr the snow, sometimes a distance of miles, only a scant breakfast, to become phys and mentally alert and efficient.

Sponsorship of schools has been en aged at $60 a year, which is usually mat or greatly exceeded by local civic inte A complete transformation often results play grounds improved, school house paired and painted, and desks, library equipment for lunches provided.

New England has loyally supported program of organization, collecting in through Bundle Days in the public sch no less than 100 tons of clothing, to the needs of children in America and seas. There are active committees in of our cities and towns. In the Berksh Williamstown and North Adams have a committee, and this past winter, over baby garments were made. The Cape assumed enthusiastic leadership, and church has sponsored five children. A d communities in New Hampshire are act organized. The Save the Children Fe tion has not confined its service to Ame needs. With the outbreak of the war the bombing of Great Britain, no less 16,000 homeless and refugee children given sponsorship aid of $30 a year. Tw nine nursery homes for children under years of age were provided. These hav been taken over by the British Minist Health and the Federation is now eng in sponsoring children in Sweden, No Belgium, Holland and France.

The federation is also aiding in the reh tation of education by sponsoring schoo these devastated countries, at a minimu $150, and over 800 have been thus a Churches, public schools, service orga tions, clubs, groups and individuals are erously sharing in this ministry of int tional good-will. The children are our hope of world brotherhood and a la peace.

ting a Kick out of Life

William L. Stidger

A Belgium Bulge Story

eacher friend of mine was recently ting a Quarterly Conference Church g. He had a member, in fact an un- heavy-set church member, with what ld well call a "Belgium Bulge" who candidate for the City Council, and ost an opportunity of promoting his acy. Just before this church meeting e to his pastor and asked if it would ight for him to say a few words about didacy at that meeting.

pastor, politely tried to talk him out nding up by saying: "I think it would ewhat of an *intrusion* to talk politics hurch meeting."

church member agreed, but, later in ening, when there came a lull in the g, he jumped to his fat feet, raised ble voice, and this is what he said:

dies and gentlemen, if I am not *pro-g* too much . . ."

got no further for, as he stood there his hands gently resting on his rotund y with that statement, "If I am not *ding* too much," that was too much e risibilities of that crowd of church- and a hilarious howl of laughter and on swept that crowd and the poor candi- never did get to say his few words.

was not only *pro*truding, but he was *n*truding into a church meeting some- that had no right to be introduced.

rds are curious things and you have to how to handle them to get the best s. A year ago a Cleveland minister's ary wrote me saying: "Before you speak r church, we would be glad if you d send us a few *biological* facts about life which we can put in the Cleveland papers to draw a crowd for your ad- "

rote that young lady, saying: "I am very that if I wrote a few *biological* facts t my past, it might draw a crowd, but keeping the *biological* facts of my life ep, dark secret.

Washington Churchmen Honor Methodist Woman

rs. Joy Elmer Morgan of Washington, rary president and formerly active pres- t of the Baltimore Conference Woman's ety of Christian Service, was the recipient he Washington Federation of Churches' al Layman's Award at its 26th annual ting.

mong Mrs. Morgan's connections and inments are the following: member, ting Conference; member, General Con- nces of 1940 and 1944; Jurisdictional Sec- ry for Local Church and Christian So- Relationships of the W.S.C.S.; member, .C.A. Board, Washington; member, imore Conference Board of Deaconesses; tee of Sibley Hospital and Swartzell hodist Home for Children; active mem- of Hamline Methodist Church.

On the other hand, some may insist that ten million is too small a figure. In reply it should be stated that this estimate refers only to fundamentalists in Protestant circles, and, secondly, that it does not include the merely traditionally orthodox. Traditional orthodoxy, the orthodoxy of inertia, is wholly lacking in the religious fervor which hallmarks fundamentalism, and its representatives are as disconcerted as any liberal at the characteristic manifestations of the fundamentalists.

Numbers are an inadequate test of a movement's strength and significance. Fortunately other criteria are at hand. The extensive foreign missionary activity of the fundamentalists is one of the clearest tokens of their sincerity and devotion. Again precise figures are unobtainable, but on a rough approximation there are six thousand foreign missionaries supported by the fundamentalists in the United States. I am assuming that fundamentalist support of foreign missions is proportionate to the number of fundamentalist missionaries. The Interdenominational Foreign Missionary Association of North America, a fellowship of the so-called "faith missions," reports a total of two thousand, five hundred and twenty-five workers on the foreign field. Add to that the twenty-five hundred or more sent out by definitely fundamentalist denominations; and, finally, add the number of fundamentalists among the foreign missionaries sent out by the regular denominations. Surely the total will not fall far short of six thousand.

Or consider the "Bible schools" which produce the leadership of the fundamentalist movement. Their entrance requirements may be low, their educational requirements inadequate, and their curricula limited. But on most of their campuses are some men of real ability, men who have studied in our finest educational institutions, and the training they give is intense, practical, and consistent with the basic position of fundamentalism. There are approximately seventy-five of these "Bible Schools" in the United States. The Moody Bible Institute in Chicago graduates over two hundred and fifty students annually, while some of the small schools graduate less than half a dozen. But the total number of graduates in an average year must run close to two thousand. While many of these go to the foreign mission field a substantial majority remain as earnest, zealous leaders in this country indicating that fundamentalism will not lack for leadership.

If any still doubt the numerical and spiritual strength of fundamentalism let him turn on the radio some Sunday and listen to the nation-wide broadcasts presenting fundamentalism. Let him listen to "The Detroit Bible Class," "The Lutheran Program," "The Voice of Prophecy," "The Old-Fashioned Revival Hour," or "America Back to God" plus a host of local programs. These are not sponsored by some breakfast-food company or soap manufacturer, but paid for by the dollars and dimes of earnest believers. Picture the hosts of people who must listen to these programs and then recognize the significant role fundamentalism plays in the religious life of our nation.

A religious movement of ten million people, producing and supporting six thousand foreign missionaries, maintaining "Bible Schools" graduating two thousand students annually, and creating the great nation-wide Sunday broadcasts—such a movement is not to be ignored or patronized.

The contrary minded liberal may still reply that though the movement is large it consists primarily of the ignorant, the socially depressed, the emotionally unstable, the indigent, and the spiritually inadequate. That many such are numbered among the fundamentalists is undoubtedly true, but it is not clear why this should be to their discredit. Presumably all except the dictum, "They that are whole have no need of the physician, but they that are sick." Presumably all seek to emulate the attitude of Jesus expressed in his words, "I came not to call the righteous but sinners to repentance. . . . I came to seek and to save that which was lost."

It is indeed strange that we liberals who have championed society's outcast in the name of the social gospel should scorn fundamentalism because of its following among the aforesaid outcasts. From a long range point of view the ministry of fundamentalism may be inadequate, but apparently in the judgment of the needy themselves it is more effective than the liberal brands of

(Continued on page 622)

PERSONS

Dr. Robert Stewart, of Secaucus, N. J., died on May 7th, following a heart attack suffered after he fell on a rug in his home and sustained a fracture in his right leg. Mrs. Stewart, who is associate secretary of the Bureau of Medical Work for the Woman's Division of Christian Service, survives. Dr. Stewart was a Mason, had been a member of the Emory Methodist Church, Jersey City, N. J., for thirty-five years. He was company surgeon for the Erie Railroad and for the Delaware, Lackawanna and Western Railroad for more than twenty-five years.

Dr. Norman Vincent Peale, pastor of New York's Marble Collegiate Church, will continue as presiding minister on "The Art of Living" broadcasts (NBC, Saturdays, 6.45 p.m., EDT), during the month of July. Subjects for his inspirational talks will be: "Relax and Live with Power," July 6th; "Don't Let Life's Difficulties Overawe You," July 13th; "How to Enjoy Life and Make Progress," July 20th; and "You Can Change Your Life through Prayer," July 27th.

With the expectation of early return to Japan, the Rev. Thoburn T. Brumbaugh, D.D., has presented his resignation as executive secretaray of the Detroit Council of Churches, effective July 15th. Reluctantly accepting the resignation, the Board of Directors instructed its president, Dr. A. G. Studer, to appoint committees to review the council's program in the light of postwar needs and to seek a new executive. Dr. Marshall R. Reed of Nardin Park Methodist Church will head the first, Dr. Frederick H. Olert of First Presbyterian Church, the latter of these committees. On August first Dr. Brumbaugh will become executive director of a joint committee of the Federal Council of Churches and the Foreign Missions Conference of North America for the establishment of a Christian university in Japan. Pursuant to a resolution passed at the recent biennial meeting of the Federal Council of Churches in Columbus, Ohio, urging upon its constituent bodies the creation of such a Christian institution of higher learning in Japan, the project will be supported by all the major denominations having mission work in the Japanese islands.

A daughter, Donna Lynn, was born to the Rev. and Mrs. Taylor E. Miller on May 31, 1946. Mr. Miller became an instructor in philosophy at Syracuse University on leaving the Naval chaplaincy. They reside at 709 Ackerman Avenue, Syracuse 10, N. Y. Grandparents are the Rev. S. T. Lippincott, pastor of Haven Methodist Church, East Providence, R. I., and Mrs. Lippincott, and the Rev. C. J. Miller, Albany District Superintendent, Albany, N. Y., and Mrs. Miller.

Chicago—Contributions totaling $6,284,286 were made by the nation's Methodists to the Church's World Service Fund during the fiscal year ending May 31st, it was announced here by Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance. The total represents an increase of $481,237, or 8.3 per cent, over last year.

New York—The Rev. Fred B. Newell, executive secretary of New York Society of The Methodist Church and president of the Church Federation of Greater New York,

Methodist Information

receives a delegation of youthful representatives of needy nations. This visit was part of a famine relief promotion sponsored by the A.W.V.S.

Paul G. Higgins was recently graduated from Greenfield High School with pro merito honors, and is to enter Vesper George School of Art, Boston, in September. G. Albert Higgins, Jr., finished the Greenwood Junior High School with honors, and is to enter Mount Hermon School for Boys in the fall. They are the sons of the Rev. and Mrs. G. Albert Higgins of First Church of Lynn, Mass.

The Rev. Ralph W. Sockman, minister of Christ Methodist Church, New York City, was principal speaker at a dinner honoring Dr. Israel Goldstein, rabbi of Congregation B'nai Jeshurau, June 11th. Dr. Sockman declared that cooperation between all cultural and religious groups is needed to solve problems facing the world and that "by working together in common causes, we shall beget that mutual understanding which makes for brotherhood."

Bishop Charles Wesley Flint of Washington, D. C., long at home in educational circles through presidency of Cornell College (Iowa) and the chancellorship of Syracuse University, delivered the baccalaureate address at Goucher College, Baltimore, Md., June 9th. He is also one of the newly elected trustees of that institution. Bishop Flint is the president of the Board of Education of The Methodist Church.

The Board of Directors of the Union Service Men's Lounge of New York City has announced their decision to close the lounge. During the three and a half years of its existence it has served approximately 369,000 men and women in the service of our country. Mrs. John M. Pearson, who has acted as chairman of this cooperative enterprise of about 25 Methodist churches in the Greater New York Area, reports that the numbers attending have diminished to a point where it seems wise to relieve the loyal volunteers of the responsibility they have carried so and so well. A farewell party for all v ers at the lounge was held on June 25t

As part of the program of the Silver Conference on the Christian Mission i postwar world, July 17-24, a new cours been added dealing with "The Stake o Church in the Postwar World." This w a discussion course on the interests w the Christian movement has in present v developments. Dr. Karl Quimby reports Dr. Wynn Fairfield, an experienced l of the Congregational Mission Board, been secured to conduct this study. planned to be of particular interest to m ters and forum leaders.

The Rev. Frank L. Pizzuto, pastor o Paul's Italian Methodist Church, East Bo gave the invocation and benediction at recent commencement exercises of Su University, Boston, Mass.

Philip W. Breux of 47 School St., wa cently elected to represent the Wesley M odist Church of Springfield at two na wide meetings of young men during coming months. In July he will go to lumbus, Ohio, to attend the Bishop's Co ence with Returned Veterans. Sponsored the Council of Bishops of The Metho Church, the conference will bring toge 1000 young veterans from all parts of nation for three days of discussion with bishops. The purpose of the meeting i clarify the relation of the church to veter the contribution veterans can make and w the church can continue the reintegratio returning service men. Mr. Breux is marr his wife being the former Dorothy J. H daughter of Mr. and Mrs. A. Wisner H of 1607 Plumtree Road, Springfield. Breux is a member of Wesley Metho Church and assistant superintendent of Youth Division. He is a member of the cial Board, of the Board of Education, of several committees of the church. has been active in community interests connection with the Y.M.C.A., and so service interests.

Following is the summer preaching sc ule for the Mathewson Street Metho Church in Providence, R. I.:

July 21—Dr. Louis C. Wright, presid Baldwin-Wallace College, Berea, Ohio.

July 28—Dr. Edwin Prince Booth, profes Boston University School of Theol Boston, Mass.

August 4—Dr. Elden H. Mills, pastor, F Church of Christ (Congregational), W Hartford, Conn.

August 11—Captain James V. Claypool, c lain, United States Navy.

August 18—Dr. Francis Gerald Ensley, tor, North Broadway Methodist Chu Columbus, Ohio.

August 25 and Sept. 2—Dr. Bernard C. C sen, pastor, Euclid Avenue Baptist Chu Cleveland, Ohio.

The Rev. and Mrs. Frank W. Gray Warwick Neck, R. I., celebrated their fift wedding anniversary on June the th Nearly one hundred persons from four of churches in which Mr. Gray served in

nd Providence, came to their home, th overlooks a part of the beautiful Narnsett Bay. There were many floral tribs, gifts and greetings. Mr. Gray is a rel member of the New England Southern ference. He is now pastor of the Cran. Street Methodist Church, Providence, .

Irs. Jennie Martin of Danielson, Conn., many years an active and faithful mem- of the Methodist church there, died sudly on Sunday, June 16th, in her home. s. Martin was the sister of Mrs. Annie K. snell of Everett, Mass., and aunt to Mrs. oy A. Lyon of Jamaica Plain, Mass. The eral was held from her church in charge the Rev. N. B. Burton, assisted by the v. Albert Abbott of Gales Ferry, Conn., l the Rev. Leroy A. Lyon of Jamaica Plain.

Chaplain R. W. Faulk (Commander) of *USS Missouri*, while in New York harbor ently, brought one of his shipmates, Pfc. hard Lee Woods of the U. S. Marine rps to the Washington Square Methodist urch, N. Y. C., where he baptized him. e Rev. John M. Pearson, pastor, then reved him into church membership. Pfc. oods is from Michigan, the son of a Navy her. Chaplain Faulk is a member of the uisiana Conference.

California Conference, which concluded its ssion in Santa Cruz June 16th, officially inced Methodism to San Francisco for the 48 General Conference. They offered as a eeting place the Opera House which was e scene of the United Nations Conference.

Agnes Margaret Matheson, president of the oston District Methodist Youth Fellowship, Quincy, Mass., is attending a Methodist outh Caravan Training Center at Lake analuska, N. C., for ten days in preparation r voluntary service during the next seven eeks in local Methodist churches in the astern Conference, which comprises Eastern orth Carolina. Selected because of her exerience and leadership in Christian youth ork, Miss Matheson is one of 88 college oung people who are being trained at Lake unaluska for work with 22 adult counselors n the 22 caravan teams.

Anticipating a summer session enrolment f more than 4,000, which will be double that f last year, Boston University summer sesion officials have expanded the university's rogram in all possible ways. The first week f registration at the university's college of usiness administration, 685 Commonwealth Ave., Boston, for the summer session which vill begin July 8th, has brought in more han 800 applications, with hundreds more n the way.

The joint committee of the New England Ministerial Training School met on June 21st for organization, and elected the Rev. Dr. Charles W. Jeffras as chairman and the Rev. Samuel A. Livingstone as secretary. The oard of managers consists of the following: he Rev. W. Ralph Ward, Jr., dean; the Rev. Francis D. Taylor, assistant dean; the Rev. . Rex Shepler, secretary; the Rev. Charles T. Allen, registrar, and the Rev. C. Homer Ginns, treasurer. The school will be held at Wilbraham Academy from September 2nd to the 6th. The Rev. Dr. John Patterson, of Drew Theological Seminary and the Rev. John T. McNeill of Union Theological Seminary are to be instructors.

Among the speakers at the World Wide Baraca Philathea Bible Classes Convention, to be held at Tremont Temple, Boston, from July 10-14, will be the Rev. C. Gordon Brownville, evangelist and bible teacher; the Rev. Harold John Ockenga, pastor of Park Street Church, Boston, and the editor of Zions Herald.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcasts over Boston station WORL (950) for the first two weeks of July at 8.10 a.m.

July 1—The Rev. D. Harold Hickey, Robinson Memorial Church, Malden.
July 2—Mr. George H. Eddy, supt., Merrimack Street Mission, Boston.
July 3—The Rev. James W. Lenhart, Hancock Cong'l Church, Lexington.
July 4—The Rev. Willis J. Browning, social secretary, Seavey Settlement of Morgan Memorial.
July 5—The Rev. Arthur J. Snow, Congregational Church, Stoneham.
July 8—The Rev. Ferdinand F. Peterson, First Baptist Church, Weston.
July 9—The Rev. Henry E. Helms, Church of All Nations, Morgan Memorial.
July 10—Counselor representing Downey and Douglass Morgan Memorial Fresh Air Camps at South Athol.
July 11—The Rev. Samuel L. Laviscount, St. Mark's Cong'l Church, Roxbury.
July 12—The Rev. Edward F. Miller, Methodist Church, West Roxbury.

Percy Jewett Burrell, member of the Belmont, Mass., Methodist Church, is the author-director of the Cambridge Centennial Pageant to be held in the Harvard Stadium, Cambridge, Mass., from July 1st to the 4th. The theme of the pageant is "Pillars of Power."

John L. Bates, governor of Massachusetts from 1902 to 1904, died on June 7th at his home in Allston, Mass. Mr. Bates was the only son of the late Rev. Dr. Lewis B. Bates, member of the New England Conference.

The Rev. and Mrs. William H. Vastine, of Far Rockaway, New York, are the parents of a daughter, Jane Ann, born on June 11th. Mr. Vastine is pastor of St. Paul's Methodist Church in Inwood, New York.

Dr. William L. Stidger, of Boston University School of Theology, and feature writer for Zions Herald, is having a busy summer. He addressed the recent sessions of the Detroit Conference, preached at his former church, St. Mark's, Detroit, spent a week lecturing at the Oklahoma City Preachers School, spoke at Peabody College, Nashville, Tenn., spent a week lecturing at the Michigan Preachers School, and another week lecturing at the Delaware Preachers School. He will also preach at Ocean City, N. J., on July 21st; Trinity Church, Springfield, Mass., on August 4th; Westminster Presbyterian Church, Albany, N. Y., on August 11th; and Wesley Church, Worcester on August 25th. Dr. Stidger also says that he is still "Getting a Kick out of Life."

Dr. Palmer Named Congregationalist Moderator

Grinnell, Iowa (RNS)—Dr. Albert W. Palmer, former president of Chicago Theological Seminary and widely-known "radio minister" in California, was elected moderator of the General Council of the Congregational Christian Churches, meeting here in biennial session.

The sole Westerner among four candidates, Dr. Palmer won election on the second ballot, defeating Dr. Arthur H. Bradford of Providence, Rhode Island; Dr. Theodore A. Greene of New Britain, Conn.; and Dr. Alfred Grant Walton of Brooklyn, N. Y.

Dr. Palmer is a graduate of the University of California and Yale Divinity School and has held pastorates in California, Hawaii, and Illinois.

Ousted Methodist Pastor Gets New Church

Port Huron, Mich. (RNS)—Appointment of the Rev. John Safran, militant Marysville, Mich., Methodist preacher who lost his job because of a controversial address at a local high school commencement, to the pastorate of the Cass City Methodist Church was announced by Dr. Gordon C. Phillips, Port Huron district superintendent. Mr. Safran has accepted the appointment, which pays $200 more a year than he received from the Marysville church.

The Rev. Fred C. Bircham, minister of the Lake Linden Methodist Church since 1941, has been named minister of the Marysville Church, and has accepted.

The row over Mr. Safran's preaching, which has been brewing since early May according to officials of the Detroit Methodist Conference, came to a head on Sunday night, June 9th, when he raised a number of controversial issues, including racial discrimination in the industries of the community, in a baccalaureate sermon in the Marysville high school.

The official board of the church voted 11 to 1 the following night to ask the conference cabinet for a change in the pastorate.

Fellow ministers of Mr. Safran, who formed a committee in his support at the annual session of the Detroit Conference here, believed the matter had been settled when Bishop Raymond J. Wade, head of the Detroit Area, announced his reappointment to Marysville at the closing session.

Dr. Phillips revealed, however, that at an earlier meeting of Marysville church officials with Bishop Wade and the cabinet, it was agreed that Mr. Safran would be given another appointment later if the row could not be compromised peaceably.

What's New in the Bible?

International Uniform Lesson for July 7.

ADULT TOPIC: JESUS' ATTITUDE TOWARD THE LAW. Deuteronomy 30:9-14; Matthew 5:17-20; Mark 10:17-22.

I. *Obedience to the law as the rational way of life.* Deuteronomy 30:9-14.

A. TWO OBJECTIONS.

1. Obedience to the law of God means a narrow and cramped way of life—a joyless and barren existence.

This is and always has been a common objection to the acceptance of the divine discipline. Obedience to God seems opposed to freedom and the desire for freedom prevails over the commandments of God. The opponents of prohibition never did a more clever thing than when they got the prohibitionist pictured as a gaunt and pinched kill-joy.

Now the answer of Deuteronomy to this is simply that this opposition between freedom and discipline does not exist. The way of the law is the richest and fullest way of life. Far from being barren and narrow, it is the only way of escape from the frustration and failure of the lawless life. He who gives free rein to his own selfish desires wakes sooner or later to the bitter realization that his life is vanity and a striving after wind. On the other hand, to him who obeys the law is given the promise of solid prosperity and real happiness.

2. Another objection to the life of obedience to the law of God is that it means an impossible attempt to measure up to standards which are far beyond the ability of mere man. The idea of living up to the ideals of God's law is a piece of puritanical utopianism. The sure outcome, if it is not hypocritical smugness, must be a life of tantalizing disillusionment.

To this Deuteronomy answers that the law of God is rooted in human nature. It is in man's own mouth, for it is echoed by his wisest teachers. It is written in his heart, for it is the expression not of the will of an alien God but of the deepest desires of the human creature whom God has made in His own image.

B. These objections in the light of the teaching of Jesus. Matthew 5:17-20.

Jesus taught that man is a child of God and that therefore it is only in his Father's house that he can hope to find a life that is worth living. The life of obedience to the manners and customs of his home is the only normal and natural life for man. It is not in the far country that he breathes his native air.

He taught also that the true fulfilment of the law of God means not only observance of the rules of external conduct, but a purification of the motives of the heart. But who does not know that the secret of the really victorious life is the disciplined heart? Only as a man's motives are sane and strong and pure can he be entitled to call himself a man. The way of obedience to law is the way of true liberty.

II. *The fulfilment of the law as complete dedication to the kingdom of God.* Mark 10:17-22.

One great difficulty with the idea of law is the tendency to think of it as negative. The law as the Pharisees understood it was too largely a matter of not doing evil things. The moral law was a succession of thou-shalt-nots, and the ceremonial law was directed against contamination by contact with the unholy things of the world including the heathen. There was little attention to the duty of vigorous and aggressive doing good and very little thought of Israel's responsibility for the regeneration of the unholy Gentile world. The Jewish scholar, Montefiore, remarks that Jesus' teaching as to the duty of seeking out the lost was a new interpretation of the religion of Israel.

Hence the fine and eager man of Mark's story who had kept the law from his youth still lacked something. He had kept himself unspotted from the world, but he needed to devote himself to a great frontal attack on the world to cleanse it of its contaminating evil, and, under Christ's leadership, to win it for God. He lacked a supreme self-dedication to the cause of the kingdom of God. Only thus can the law be truly kept, only thus can the supreme purpose of God which the law expresses be fulfilled in the world.

EVENING

Charles G. Girelius

The breezes are flowing gently across th
lake,
And I hear no sound except the rhythmi
lapping
Of waters upon the shore.
The clouds are aglow with red,
And orange and somber gray,
The lake reflecting the colors from the sky
Close to the horizon,
Clouds are formed like gates standing ajar
Revealing palaces of light.
O God, I cannot know Thee
Nor discover what Thou art;
I cannot comprehend the Maker of the uni
verse.
But in my imagination I have pictured Thee
As the Artist who paints the sunset sky,—
A Soul that lives and dreams,
A Thought that shapes the world,
And a Love that visions good.

POTSDAM—1945

Donald H. Freeman

You call it peace,
When with a pencil mark you amputate a
peoples,
Thrust steel-backed lead into living flesh
And by a word make Poles or Russians,
And if you could, Frenchmen too.
Living like the useless fingers of a severed
hand.
I know they did it first, but no peace came,
And sweet platitudes are sometimes right.

Make them pay; but how?
Strip them of their industries,
Cut their living standards no lower than the
rest.
Christ—would you receive them with open
arms?
He would.

You call it peace,
Six thousand words of it.
Yet make Missouri Mexico,
And you would fight:
Or Georgia German, even London moved a
little bit
And the determination, bull dog like, would
come again.
Are they less than we in feeling?

Erase the hate and party-inspired prejudice,
Educate them. The priest holds hope, even
for the young.
This marks the way.

But no legislature can make them what they
aren't.
Recognize them all, and their country, all
of it, no more.
Lebensraum, unjust for them because they
lost!
For us because we won.
Give back the hand to do the bidding of the
heart,
And teach the heart to love.
He would.

SABBATH REST

E. Leigh Mudge

e week of toil at last is done,
e Sabbath rest returns once more;
gather in thy presence, Lord,
ere we have often met before.
As we seek, may we find
e peace that satisfies the mind.

bring to thee our burdened hearts,
at they may find thy promised rest.
thou our Comforter and Friend,
d we are with abundance blessed.
As we pray, make us whole
th health and healing of the soul.

DEAL FOR OUR CHURCH

Otis Moore

ke our Church the best Church of its
in the best Community of its size in
State. Why not?
ke our Church a place where the real
t of Brotherhood prevails and to spread
Spirit in the Community.
mote in every possible way the spirit
usiness cooperation and mutual help-
ss among people.
ke our Church furnish a wholesome,
y social center in our Community.
o make our Community a Community
e people read good things and think
thoughts and where as fine a type of
rican and world citizen is produced
any place on earth.
ke our Church a place where anyone
ny sort of need can find The Heavenly
d, Jesus Christ, Our Saviour.

NIGHT IN SPRING

Lalia Mitchell Thornton

ars are candles set against the blue,
iant canopy that men call sky
So softly bending
of a sleepy world. The winds go by
a story that is ever new
ing and beauty, while the cherries
n
cloud in the garden's dewy gloom.
the hedge a restless little brook
That lakeward wending
either time nor wish to stop and look
ies to fern and willow: Let me pass!
te moth drifts uncertain, past the rows
acinths, and out across the grass
ere a bunch of fragrant clover grows.
a willow, wakened by the moon,
t bird sings a plaintive little tune,
So quickly ending
s an echo of a vesper strain.
agic of this hour no man can tell
le words. The beauty of the spell
ies o'er hill and valley, wood and plain
Spring has touched the earth, and in
light
rs and moon, reveals the perfect night.

He Walks Where They Walk

WILLIAM L. STIDGER

When Dick Jones arrived as pastor of Grace Methodist Church in Kearny, N. J., nine years ago, in 1937, he found a typical "One Foot in Heaven" church. When he and his lovely wife saw that picture on the screen they laughed so boisterously that those sitting beside them thought that they were hard-hearted in their attitude toward that poor preacher. But their laughter was inspired because of the fact that Dick and his wife not only had to have *one* pan, but *two* pans to catch the water from their leaky parsonage roof.

When Dick Jones first arrived at Grace Church, he sold fresh eggs, which he purchased from nearby farmers for eighteen cents a dozen and sold for thirty-five cents a dozen, and earned $200 for improvements on the parsonage.

The first month that Dick Jones received any salary (which was *not* the first month of his service) he changed that salary into one dollar bills and gave each member of the church a dollar each and asked them to invest that dollar in some way. One month later, this one hundred dollars had grown to one thousand dollars. This also was turned in to cover church debts.

When Dick started his pastorate, it was the annual custom of that church to make Easter eggs and sell them. They used a barrel of sugar for that activity. Dick and his church went into candy making on a large scale and used two tons of sugar, making a profit of a thousand dollars that year; all of which went into the church to pay debts.

A part of the church had deteriorated so badly that it was an eye-sore, so Dick inspired thirty of his men to repair the church. Within twenty-four hours after they had it repaired, that part burned down. With the insurance from the fire they built a new wing, toward which the Jewish people of the community contributed a thousand dollars. When Dick took over Grace Church, it had a mortgage of $20,000, but in eight years that has all been paid and there is now close to $25,000 in the bank for a new church, when the building restrictions are released.

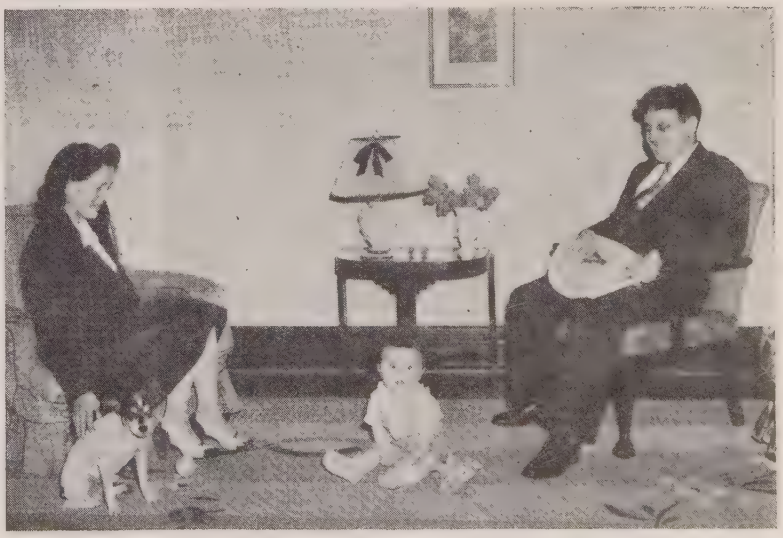
During these eight years, Dick Jones has taken an average of 150 people a year into the church membership.

This young graduate of Boston University School of Theology has only been out of school ten years, but in that time he has made a place for himself in an industrial town, Kearny, N. J., because he walks where his people walk; and he is not afraid to do the unconventional thing in his church work.

For two summers he worked in the Kearny Shipyard as a pipe-fitter's helper and gave the money he earned to the mortgage fund of his church. For seven months he served with the Merchant Marines and spent five months in the

(Continued on page 618)

THE JONES FAMILY



Unwelcome Guest

Anne Phillips Miller

Joe Asaka, who was attending a Hallowe'en party, suddenly heard feminine voices coming from behind some ferns near the orchestra. He didn't mean to listen, but soon heard his own name. He started to move away, but knew that he would be seen. He stood still, trying not to hear the cruel words of the girls.

A moment ago it was a wonderful party. Joe stood to one side of the room looking at the gay decorations of funny grinning pumpkin faces. At the gay balloons floating among the guests. There was laughter and music. Then it had seemed the most wonderful party he had ever attended. Now his heart was like lead.

The girls' voices stopped when the orchestra paused. Joe was hoping they would talk of something else, but when the music started up again, there were more cruel words to his ears.

"I can't imagine why Norman wants that Jap around all the time. They are not our kind of people and I can't feel anything but dislike for their race."

"You can't blame Joe Asaka though, Marge," a girl's voice said. "He lived here in America all his life and is an American citizen the same as you and I."

"Oh I know, but the whole race is cruel and can not be trusted. If I had known he would be here, I would have stayed away from the party. I wish we could send them all back to Japan."

"Oh, come on and don't let him spoil our good times. Come on, Marge, forget it."

Joe Asaka felt stunned. Marge Evans had never been friendly in class at school, but he didn't know she felt so bitter. Suddenly the girls moved away and he was left standing alone looking after them. They did not see him and he was glad of that. The music changed and Norman began singing a new song he had composed. The words seemed to be for Joe. "Oh, Lord, forgive." When the last of the song died softly to a close, Joe felt better and walked out when Norman called his name for his juggling act.

The music was gay and for a moment Joe was able to forget the ache in his heart. The guests were attentive, and pleased because Joe was quick with the trick. Suddenly he heard a soft scream from some one and looked toward the stair steps winding down from above.

He saw in a flash why every one's attention was suddenly glued to the steps with terror on their faces. A small child was standing at the landing and suddenly toppled over and came rolling down toward them. Joe dropped his balls and leaped up the winding steps, catching the child.

For a brief second no word was uttered, and then the room was filled with sighs of relief. Then words and praise were in his ears for his brave act. The child's mother stood before him with tears of joy in her blue eyes. Norman, his host, came to him and took his hand. "There are not words to express the gratitude we feel," he said. And before Joe's surprised eyes, Marge Evans was there looking at him with the same look on her face. The child was her small sister.

"We will have to have Joe on our high school program for the benefit show, won't we?" Norman was asking Marge.

Joe stared into the blue eyes of Margie. He felt the unhappy feeling come back. Although he had saved her small sister, he knew how she felt toward him. He steeled himself for the words he knew were coming.

Margie smiled. "I have a confession to make," she said. "Just a few minutes ago I didn't want him here at this party because he is Japanese. Now I am ashamed of myself. He didn't know the baby was my sister, but I know that he would have saved any child who was falling down the stair steps. I know now that Joe is as much an American as any of us. I am all for having him with our new show, myself."

"Thank you, Miss Margie," Joe replied. "I am sure you felt as many others will, so for that reason, I think it is best that I refuse. I believe it will mean less trouble for you and myself as well. Thank you just the same."

"That is all wrong," Norman protested. "We all profess to be Christians and no Christian would feel that way. Most of the class are present. We will take a vote."

"I feel that the class would be influenced by what just happened," Joe said to them. "I had rather you would not. I understand. I am of Japanese descent."

To his surprise the voting went on as if he had not spoken. Soon Norman came to him with the votes. "It is unanimous," he said joyfully. "Now you have no choice, you are in the class play."

To Joe's surprise he felt some tears in his own eyes. It was his time to feel grateful. The Hallowe'en party had turned out to be the best he ever attended after all.

Methodist Seminary to Reopen

Buffalo, N. Y. (RNS)—Reopening of historic Genesee Wesleyan Seminary at Lima, N. Y., next fall, was approved by the 137th Genesee Methodist Conference in a resolution adopted at its meeting here. The seminary, where many clergymen and other leaders received a part of their education, was closed about four years ago because of decrease in income and in the size of the student body.

Pacific Methodists Ask World Government

Walla Walla, Wash. (RNS)—Modification of the United Nations organization to lay the groundwork for an eventual world government was called for by more than 400 ministers and laymen of the Pacific Northwest Conference of The Methodist Church at their annual meeting here.

The conference asserted that "national sovereignty has been made obsolete both by the atom bomb and modern technology."

In other resolutions the conference urged that more strenuous measures be taken to relieve the world food situation, that atomic bombs and bacteriological warfare devices be destroyed, and that Selective Service be ended.

Methodism Flourishes i Costa Rica

Louis M. Fiske

We have just returned to Panama Costa Rica, where for twenty-five busy we visited the churches and schools of Methodist Church.

Our first stop was in the capital, San where we went as missionary recruits to its first Methodist school. Now there beautiful church building in which Me ists of the capital may worship, the gi Bishop and Mrs. George A. Miller and Evelyn Berger. Not alone is there beau the building, but there are also pe young and old, light and dark, English Spanish-speaking. This sanctuary provid place of worship for a Union Churc English where white and black folks sit by side to pray and praise, without an parent fear the black may rub off. I the privilege of preaching to them on Sundays, and "sat in" when they drew the by-laws for the church. The Spa speaking unit is the principal one in church.

Much of the activity centers in little I Vargas, director of religious education Costa Rica. She is quite the moving p in a church school which fringes on 100; the Youth Fellowship of between thirty forty, which is the life of the church the power behind much of the church gram. Hilda promoted six vacation sch last summer and took a major part in t of them, besides setting up a Youth I tute which brought representatives of s churches together for a week of study worship in San Jose. There were cl morning, afternoon, and evening.

Then we visited San Pablo Church in rio Mexico at San Jose. Twenty years Bishop Miller sent $50 to rent a hu location in which to open this work on west side. The present property was obtai partitions knocked out, and a small as bly room provided. We celebrated the teenth anniversary of its founding a church.

It was particularly interesting to me, it was my first pastoral charge in Costa I and I set it out on its career as an organ church. The property is in a sad stat decay. A strong wind may blow it some day. It can't be nailed together more, for there is not enough that is to nail to, yet a crowd of 117 gathered Sunday evening. These people have n in common with the sardine, the way the into their little room. They have service most every night in the week and are most enthusiastic group ever. A few s months ago the student pastor challen them to raise money for a new build They have already 550 national pesos, ca colones, in the bank; exchange is bac their money represents only $100. Sti long way to the goal of $5,000 they h set, but they are on the way.

Up the river Sierpe we went to visit most outlying church. Two hours from railroad by paddle power in a dugout ca we traveled to hold a service with t

r people. Their church building stands a high point of land overlooking the river fork. Everyone comes to church by canoe no house is within sight of the church. ny come an hour's distance to service, and occasions they have paddled four hours to h the service. Thirty-seven greeted us he church. Two old ladies and two girls g us a welcoming hymn as our canoe ed into the bank. There was more vol- e than harmony in the music, but the nt was good.

The student preacher carrying on this k during the three months of vacation, a large seashell which he blows from boat to announce church services. It oes along the river and can be heard for g distances. However, it sounds more a fog warning than church to the uniniti- d. Another feature of this frontier charge ich the student pastor called to my atten- n as we paddled along under the trees rhanging the river, was countless snakes otted about the limbs. All we saw were t "a restin'" and we did not disturb that t. They apparently do not disturb the er folk much.

We made a two-day visit to Golfito, a com- ny town of the Costa Rica Fruit Co., where re is no building for church, but a private me contributes two rooms from which the rtition is removed each time to provide a ce to worship. More than sixty gathered this tiny place, where the temperature e to excessive heights even for the tropics; t it was not greater than an inner tem- rature radiating from glowing hearts. ese folks are worthy of our assistance in oviding a place for worship, and the com- ny is not unwilling to provide a lot on nich to build. Projected plantings of ba- nas will make this a center for the larg- holdings of the company in the next few ars. While in Golfito I baptized three ults and married a fine couple, all of them embers of our congregation.

San Ramon, a very quiet little town which to be on the Inter-American Highway, s a property not well adapted to church, t at least ample in size. The group which llected for service on our visit were from wide area, some by chance being in town om an agricultural area several hours on rseback away. There are two special fea- res about this church. It is made very at- ctive by many potted plants, and the sing- g was exceptionally good in spite of the heezy little organ which has been mended often it has more renewed parts than it s parts of the original organ.

It was not possible to visit the work at lla Quesada or the scattered work in the n Carlos region between the central pla- au and the Nicaraguan border. This area tended by two laymen and by visits from e pastor at San Ramon. The Youth Insti- te at San Jose brought a number of youth om this area with their leader, Duran, own to the big city, which several of them d never seen before. This eighteen-year- d lay-pastor, a product of this sparsely ttled region, has never gone beyond the urth grade. He is taking correspondence ork in Bible and English and desires to continue his schooling. He has a real religious experience and a fervor which is most refreshing. Astride a horse or on foot, he visits his Christian groups and fosters the spark of Christian faith in this area.

On Guard Against a Serious Danger

Excerpts from an Address before the Ladies' Auxiliary, Newton Post, Jewish War Veterans, by the Most Reverend Richard J. Cushing, Catholic Archbishop of Boston.

Abroad, the Jews and Catholics are usually the first objects of the nationalist totalitarian's ban. At home, vested interests which discriminate on one day against our people—discriminate the next against yours—and the next against both of us.

I mention this because it is extremely important to be on guard against a serious danger to both our people, a danger the more mischievous because it sometimes comes in the guise of friendship for one or the other of us.

Some of your people are occasionally led to think ill of some of mine; some of my people are similarly victimized with regard to you.

Let us each be very careful. There are those who would gladly embarrass both of us. We have common enemies and they are hard at work here in this city and elsewhere trying to divide your people and ours. They have even tried it on occasion in the name of "good-will" and, I regret to say of "democracy."

But, far more important among the ties that bind us are those which are positive. In an era that is striving to dethrone Almighty God, Catholics and Jews, by reason of our religious belief, feel a need of the God above us. We as Catholics believe in prayer and worship and we go to heroic extents to manifest this belief. The Jews who adhere to the faith of their fathers do the same. Faithful Jews have their days of worship, sacrifice, and self-denial and they keep them. So do we. Faithful Jews have their schools in which they teach the young the rights of the living God and make sacrifices, financial and otherwise, to have their sons and daughters render their tribute of devotion to the God of nations and of men. So do we. Faithful Jews recognize the need of the love of God in the midst of a godless world; they warn their adherents against indifference in modern paganism; they recognize the need of placing the light of faith in their window, not just once a week or once a year, but of showing it at all times, without offense to any one, and without neglect of God.

And now in the words of an Old Testament benediction which our St. Francis made his own, I give you the God-given blessing of the priests of the Old Testament—

"The Lord bless thee and keep thee. The Lord show His face to thee and have mercy on thee. The Lord turn His countenance to thee and give thee peace."

Asbury Program

Asbury Grove will be the scene of religious meetings again this coming season. The Grounds Committee announces that vesper services under the pines will open on Sunday, July 7, at 4.00 p.m., with the Rev. Harold Lancaster of Cleveland, Ohio, as the preacher. On July 14, 21, and 28, the preacher will be the Rev. H. Newton Clay, pastor of the Cliftondale Methodist Church, Saugus, Mass. Vesper services will continue for the first three Sundays in August, with the Rev. Harold Lancaster concluding the series on August 18.

The committee is fortunate in being able to announce that Mrs. Ruth Ellison, Negro soprano soloist of Roxbury, Mass., will sing on July 7, and that Mr. Kenneth Turner, director of music in the Cliftondale Church, will be the soloist on July 14.

Young people of Junior High School age will be attending the Intermediate Camp from August 13 to 22. The Rev. Oliver Drake of Quincy, Mass., is the director of this camp.

Seniors and older youth will attend the Youth Camp of the Christian Service Institute from August 24 to September 1. The Rev. Harris Heverly of Winchester is dean.

Camp Meeting will open on Sunday, August 25, at 10.30 a.m., and continue through the week, closing on September 1st. The Rev. John C. Wingett, Lynn District Superintendent, is director of the Camp Meeting.

Miscellaneous Advertisements

WANTED—Combination bookkeeper and cashier—Women's Hotel. Young or middle-aged responsible woman. Live in or out. Good hours, good wages. Address Box 22, ZIONS HERALD.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

Pastor and family of a larger than average Methodist church in small town 20 miles out of Washington, D. C., with excellent parsonage and yard, wishes to exchange parsonages and pulpits with New England or Cape Cod pastor, for period including three Sundays of August. Prefer location near water. Address: K. G. Newell, Gaithersburg, Maryland.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

When and If and Only

JAMES A. PERRY
Superintendent, Burlington District, Troy Conference

As one reviews the almost endless stream of religious education materials, which comes to the minister's desk, and to the church school teacher's hand, one is lead to ask—Is it possible that there is any church school, anywhere, which is *not* succeeding? But an intimate knowledge of a large number of church schools causes one to inquire—Is there any church school, anywhere, which *is* succeeding? A recent investigation throughout a large district revealed the disturbing situation that most of the churches were reaching less than half of the high school students of their constituency in any adequate way, either by the church school, the Youth Fellowship, or the public worship services. It is more difficult today to get teachers for the classes than at any time in the last thirty-five years, whereas the organization calls for more teachers and officers than in previous years. In addition to scarcity of teachers, only a small percentage of them will take the time thoroughly to prepare their lessons for teaching, and still smaller numbers can be persuaded to pursue courses of leadership training. Today the burden for religious education rests more heavily on the ministers than in any former years.

The church that forgets its children will itself soon be forgotten. Yet we must go beyond instruction of the children. There is this hour an immediacy upon the Christian world never before known. Were we sure that we could reach all the children and youth with adequate religious instruction, it would be twenty to thirty-five years before they would be the preponderance of power in churches, in schools, in government and in business.

Two things, in addition to effective religious instruction of children and youth, are required to meet the urgency of this hour. They are thorough-going evangelism and greatly augmented congregations in public worship. Evangelism through the years has had the power of up-thrust and prompt advance as nothing else in church history.

Public worship is *the Great Neglect* of modern Protestantism. Almost uniformly Protestant church vows obligate the members, either directly or by clear implication, to regular attendance at the service of worship; yet more than fifty per cent of these people disregard their sacred obligations. This they do in face of the fact that universal public worship would lift the whole life of the church as nothing else in the entire organization does or can do. Public worship is to the organized religious life what the will is to the religious mind. It is the center and soul of the Christian institution. Therefore it is very doubtful if by any, or all other, means we can overcome the disadvantage of empty pews.

But the neglect, disregard, and frequent discredit of sanctuary worship has so penetrated the fabric of our thinking that correction of this colossal error is a long-range as well as an immediate task. Since to the General Board of Education is committed the responsibility of preparation of church school materials, the determining of the educational policies of Methodism, and no small part in the execution of its plans and programs through a large and competent staff, we must look to it for effective support in rebuilding the church mind on this indispensable practice. That the board has accomplished much in the direction of improved orders of worship, in aiding young people in preparation of worship services, and in providing books on worship we greatly acknowledge.

Yet in hundreds of churches two-thirds of the pews are empty on Sunday morning. All of our progress in the psychology of worship, and in beautifying our edifices, and in substitution of chancels for pulpit platforms, valuable as they are, have made no appreciable increase in the number or percentage of those who gather in the House of God to worship in the beauty of Holiness. The real crux of our difficulty is that we have regarded public worship as desirable and useful, but have not seen, or dared to declare, that it is *essential* to the spiritual welfare of Christians and indispensable to the Christian church. Nothing save sin is so deadly to our progress as broken vows of church attendance.

The minister is charged with conduct of worship and delivery of sermon every week. A waning congregation is a disappointment and a handicap to him and to everybody else in church. He is distressed by the absence of support from church school teachers and from want of adequate teaching materials on this subject in our courses for children and youth. Professional religious educators condemn the ministers because they are not whole-heartedly behind the church school and the church school program. Herein has been a devastating failure of coordination between the major avenues of religious exercise and expression. *When* and *if* the Boards of Education give their cordial support to the necessity of public worship, the ministers will give the Boards their full cooperation and *only* then.

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The Homemaker's Corner

Mrs. Harry A. Burnham

From Now On

She was hanging a sizable washing on clothes line in the early morning sunshine. She must have been up at dawn. There was something about the look of complete satisfaction and accomplishment on her face that made me want to talk with her, as though she was a stranger to me.

A flower border edging her yard gave me the opportunity to ask about her flowers—parenthetically, there are two subjects of conversation always open to women; their babies and their flowers.

After discussing columbine, nasturtium and marigolds, it occurred to me that I might be keeping her from some important task, so I said, "I love talking about flowers, but I don't want to delay you if you are busy. How much time have you?"

I shall never forget her reply, given with utter simplicity. She said, "From now on."

Calmly and completely she conveyed to me a sense of immunity from all that hurried or worried or distracted. From now on. It reminded me of a sentence in the book "A Journey to Nature," by J. P. Mowbray; "Why be so impatient? You have an eternity before you and an eternity behind you."

As we stood there talking I noticed that she had taken a knife from a table on the back porch and occasionally she stooped and dug a dandelion plant which she tossed into a pan nearby.

She wasn't working, at least not apparently. She was digging dandelions for dinner, but she was living in her serene now. Around us a soothing curtain fell, closing off the teeming world outside. Time stood still.

The dandelions had been put into a large sieve and a crystal-clear stream of water from a mountain spring was washing them. Then, without seeming to make any effort whatever, she gave them an extra rinsing, clipped off the roots and disappeared into the kitchen for the briefest moment. The dandelions were on the stove cooking for dinner.

It seemed impossible that noon could have come as we sat on that porch talking, but there were three lusty children shouting their way into the yard from school.

"You will have a bite with us, please." It wasn't a question exactly. It wasn't a command. It was just an "of course" statement.

Under the trees, by the flowers, the children brought plates of food. The dandelions with home-made chili-sauce, home-made bread and home-canned, home-grown raspberries made a feast fit for a king.

I shall remember that experience from now on.

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Laymen Plan Anniversary

(See cover)

Percey F. Crowell

Chairman of the Planning Board

In 1948, First Methodist Church in Somerle, Mass., will celebrate its 90th anniverry—the completion of nine decades of the orship of God, spiritual guidance, instrucn of the young and Christian service to e community. The present edifice has rved these manifold purposes for over 70 ars until now. Because of the ravages of me and the ever expanding program of urch activities it has become inadequate in cilities and lacking in beauty.

We of First Church, under the leadership our pastor, the Rev. John B. Olds, propose embark at once upon a building and renstruction campaign to make our church th beautiful and functional. We are og to raise $28,000 for this purpose and celeate in 1948 our 90th anniversary with our urch rebuilt for modern use.

The plans for this work, drawn by Arland . Dirlam, architect, and approved by the ficial board and trustees, planning board, d the annual church meeting, call for meting this work in stages as the funds beme available. The first project will be the novation of the roof which now leaks and ust be repaired before any interior work n be undertaken. We also plan to install l burning equipment. It is hoped that these vo items may be completed by the fall.

The second project is to beautify the sancuary. The primary purpose of a church ilding is to provide a suitable place for orship. A new chancel is to be built with gothic arch reaching high up to the ceiling. new pulpit and lecturn will be installed. background of gilded fretwork will cover e organ pipes. A new communion rail nd, behind it, the communion table and the oss will at all times keep the eyes of the ongregation focused upon the symbols of ur faith.

The sanctuary ceiling is to be replaced and e pews rearranged to provide a center aisle. he beauty of color and proportion of the nctuary will be truly conducive to spiritl uplift and humility, and a knowledge at this is a house of God.

The second great work of the church is e education of young people in Christian ving through study, recreation, and fellowhip. For years our church school has been arrying on this noble work under the handiap of a lack of proper facilities. The third roject will correct this condition. By dividng the present vestry we can provide an ffice for the pastor and also make additional lass rooms for the children. Here, with ach class separated from the others and seluded from all other disturbances, the lesons which make good citizens and good hristians may be imparted to the children vho some day will carry on the great work f First Church.

In addition to these changes we shall proide a parlor where bridal parties may hold eceptions or where small groups may meet. he kitchen is to be modernized and improved.

These changes and alterations present the people of First Church with a tremendous task, but we are confident that we are equal to it, and with the aid of our friends it can be done. The architectural committee, John E. Frost, chairman, has approved the plans. The finance committee, Clifford T. Richardson, chairman, is in charge of fund-raising. The publicity committee, Linwood C. Wilson, chairman, is ready to inform the members and friends of First Church of their share in this great crusade. Frederick L. Richards and his committee on construction are ready to go ahead as soon as the money is available. William E. Plumer is president of the trustees.

We recognize this as a great opportunity to build for ourselves and our community a place dedicated to the service of our God and fellowmen. We have charted our course, we have set our sails, and we will not stop until we have reached our goal.

HARVARD-EPWORTH SUMMER PULPIT

Again Harvard-Epworth Church, Cambridge, Mass., will offer to the community one of the best summer preaching programs in New England.

The schedule of preachers is as follows:

July 7—Dr. Henry Hitt Crane, Central Methodist Church, Detroit, Mich.
July 14—Dr. Hobart F. Goewey, Trinity Methodist Church, Albany, N. Y.
July 21—Dr. Edwin P. Booth, Professor of New Testament Literature and Interpretation, Boston University School of Theology.
July 28—The Rev. Harold R. Brennan, St. John's Methodist Church, New Rochelle, N. Y.
August 4—Dr. Ralph Emerson Davis, St. Mark's Church, Brooklyn, N. Y.
August 11—Dr. F. Gerald Ensley, North Broadway Methodist Church, Columbus, Ohio.
August 18—Dr. Earl H. Furgeson, Harvard-Epworth Methodist Church, Cambridge, Mass.
August 25—Bishop Fred P. Corson, Resident in the Philadelphia Area of The Methodist Church.
September 1—Dr. Herbert Gezork, Professor of Social Ethics, Andover-Newton Theological Seminary.

Reformation Day

A call for community-wide rallies in observance of Reformation Day, October 31, 1946, has been made by the Federal Council of the Churches of Christ in America in a memorandum to local councils of churches.

The memorandum quotes a recommendation of the executive committee of the Federal Council "that Reformation Day be observed inter-denominationally throughout the nation." The action was taken in response to an overture made by the Council of Bishops of The Methodist Church.

"The central interest in this proposal is the securing of a concerted emphasis throughout the churches upon the great principles which constitute our inheritance from the Protestant Reformation," Dr. Samuel McCrea Cavert, general secretary of the council, pointed out.

He cited the successful inter-church rally held on Reformation Day, 1945, by the Metropolitan Church Federation of St. Louis as an indication of the strong impact made upon a community by a united demonstration of Protestant strength.

For communities planning worship services the Federal Council's Commission on Worship is preparing a packet of pamphlet publications, including suggestions of appropriate worship materials. The packet will be available about August 1.

Vatican Representation Urged

Rome (By Wireless) (RNS)—Demands by American Protestants for recall of Myron C. Taylor as special representative of President Truman at the Vatican have produced a strong reaction among Catholic newspapers here.

Most outspoken comment on the Protestant request came from *Il Quotidiano,* leading Catholic newspaper, which not only protested the demand, but urged that American representation at the Vatican should be placed on a permanent basis because of the large number of Catholics in the United States.

"It should not be forgotten," *Il Quotidiano* declared, "that in the United States there is a compact minority of 30,000,000 Catholics against a nominal majority of Protestants divided into an infinite number of different and often discordant shades and sects."

Vatican circles have refused to comment on President Truman's statement that Mr. Taylor's mission will end as soon as peace treaties are signed, except to say that if the envoy's recall depends upon peace, the Holy See may enjoy his collaboration for many years, "because real peace will not come soon, if ever."

The Vatican's reserve was reflected in the attitude of Osservatore Romano, official organ of the Holy See, which omitted any reference to President Truman's statements regarding the Taylor mission, although giving full details of other matters discussed at the President's press conference.

Asserting it cannot understand President Truman's "casuistry" except as "a comfortable yielding toward recent and debatable objections raised by representatives of certain American confessional groups," *Il Quotidiano* said:

"President Roosevelt on another occasion replied to them with a quite different attitude interpreting the sentiments of some tens of millions of American Catholics whose opinions have been voiced in these last few days by Cardinal Spellman."

Much curiosity and speculation have been aroused here by the fact that Myron C. Taylor's most recent audience with Pope Pius not only lasted an hour, but was the fourth since Mr. Taylor's arrival in Rome about a month ago.

He Walks Where They Walk

(Continued from page 613)

Mediterranean area dodging submarines and German planes.

One hot summer this young preacher invited his people to come to church in their shirt sleeves and comfortable garb, and the people packed the church to "standing room only." *Life* Magazine went over to take pictures of this unconventional pastor and his church service.

One Sunday evening he borrowed from J. P. Morgan a first edition of the poems of Robert Burns and preached on Burns and his Democratic philosophy: "A Man's a Man for a' That." That edition of the Burns poems originally sold for seventy-five cents, but J. P. Morgan paid $30,000 for his copy, and considered it so valuable that when he sent it to Dick's Sunday evening service he sent it in an armoured car, with three guards. That armoured car drove up to the church door that evening and the robed pastor accepted the book, showed it to his congregation, preached on Burns to a packed church.

This young Methodist minister is a member of two Labor Unions: The National Maritime Union and The Ship Builders Union. He was also president of the Shipyard Workers. He has arbitrated several labor disputes between employees and employers in Kearny strikes.

He has as many as five services each Easter, and eight to ten times a year has to take his regular church services to a nearby theatre or the Kearny High School auditorium, due to the fact that his church only seats four hundred and he often has 1500 people trying to get in.

The New York newspapers recently carried a story of how Dick Jones, dressed up as a tramp, spent three days and nights on "The Bowery" and then went into his pulpit and preached on "The Bowery." One summer he and his wife traveled 10,000 miles to Guatemala and back in an old Ford car, camping out all the way there and back.

Curious about this young man, I went to Kearny recently to preach the fiftieth anniversary sermon. Young Richard Jones got out two beautiful booklets, on each of which he cleared $1500 for his church.

The night I spoke, I found 1500 people in the High School auditorium. The first unusual thing that happened was the fact that the pastor and his guests were in formal robes for the service. The second thing was, that there were four beautiful girls on the platform in evening clothes; two blondes and two brunettes, as lovely as you would find a New York theatre. Dick said to me, "doesn't hurt a church service to have beautiful girls taking part in it."

On the stage was a large board filled wi tiny holes, like the holes in a prize board a cigar counter. That board was on an a tist's easel. Dick read the names of the bo who had died in war. Then he invited t mothers, fathers, wives, and children those boys to bring a white carnation to t stage, asking them to hand their white ca nations to the four girls, who, in turn, a ranged them in the shape of a cross in t middle of that board. Then he read t names of the 150 living boys on their hon roll and invited their relatives and friends bring red carnations, with which the gir surrounded the white cross of white carn tions. There were two guards standing attention on either side of that Honor Ro of flowers; a sailor and a marine who ha seen service in Okinawa; both of whom ha won honor citations and were home on fu lough. Then the lights were turned off an a spot light focused on that white cross fo the dead and on the red carnations for th living. An American flag fluttered in wave caused by an electric fan behind it. Dic prayed a tender prayer and when he sai "Amen," a boy in the wings played "Taps." I have never seen a more appealing, humar reverent hour in a church service. Th whole town turned out. I preached on th theme "They Were Expendable." and at th close of the service this young minister re ceived forty new members into his churc in a reverent, solemn ritualistic service. I was a high and holy moment and one for got that that service was being held in High School auditorium rather than in church.

I asked a steam fitter in that church wh helped to take up the offering (which, inci dentally was over $300) how he accounte for the phenomenal success of this youn Methodist minister and this is what tha steam fitter said, "He walks where we walk."

Harvard-Epworth Services

The Harvard-Epworth Methodist Church in Cambridge, Mass., will present, for the fourth successive season, a summer preaching program of outstanding merit, beginning on July 7th and continuing for eight Sundays.

Dr. Henry Hitt Crane of the Central Methodist Church of Detroit will open the series again on July 7th. Dr. Crane, by popular demand, has opened the summer pulpit series each year since its inception, and commands a wide circle of friends in New England. He is one of the popular preachers of The Methodist Church.

Other speakers include Dr. Edwin P. Booth, professor of New Testament Literature in Boston University, and lecturer in Church History, and Bishop Fred P. Corson, resident in the Philadelphia Area of The Methodist Church. The series will be closed on September 1st by Dr. Herbert Gezork, professor of Social Ethics in the Andover Newton Theological Seminary and leader of Baptist youth in Germany before Hitler. Speakers on the summer pulpit series will be heard on Sunday mornings at 11 o'clock.

Ask Abolition of Separate Negro Unit

Port Huron, Mich. (RNS)—Eventual olition of the Central Jurisdiction of The thodist Church, a racial unit which in- des nearly all the Negro congregations in denomination, was suggested by the De- it Conference of the church in a resolu- n adopted at its annual meeting here.

The resolution called upon the church's neral Conference to reappraise "our pres- t system of racial segregation, looking for- rd to the eventual abolition of the present ntral Jurisdiction." The Central Jurisdic- n is the only one of the six administra- e areas of the church which is not a geo- aphical division.

The conference also asked for a commit- of nine to meet with a similar group om the Lexington (Negro) Conference to vestigate the practicability of seeking the nsfer into the Detroit Conference of the egro churches and ministers within its undaries.

In other resolutions the conference called r state and federal legislation against job scrimination because of color, creed or na- onal origin; opening of all institutions re- iving denominationaal benevolence funds all persons without racial discrimination; tablishment of interracial churches wher- er the possibility presents itself, and elim- ation of racial segregation and discrimina- on on all levels of church life.

The Christianization of the Church

(Continued from page 605)

arkness that I am like an owl—it doesn't other me any more. I expect it to become ven darker before the dawn, and I am still ot bothered, for in the darkness I have seen e dim outlines of things growing—impor- nt things.

First, and perhaps most important, I have iscovered that this century has more than s share of saints. I thank God that in my ay have appeared men and women like ufus Jones, Sherwood Eddy, Jane Addams, Vilfred Grenfell, Stanley Jones, Muriel Les- er, Frank Laubach, Albert Schweitzer, Sadhu undar Singh and Kagawa. I thank God, oo, for the unknown saints I have discov- red here and there. The stuff of the saints still with us.

Second, I thank God that while some sec- ions of the church have had to endure perse- ution as great as any in history, a hearten- ng proportion of the persecuted have stood ast even unto death. The very churches at which Karl Barth hurled the bitter words I uoted have furnished martyrs by the hun- red who would not bow the knee to pagan night. The stuff of the martyrs is still with s.

Third, more than at any other time in its istory the church as a whole has sharpened s social conscience. There never was such a *Christian* concern about our social problems s there is today. The holy leaven is at work!

Fourth, in my time I have seen the actual reation of a World Church, indigenous in ll lands, bound together by a tie which not even war could break. The prayers of generations of Christians for a worldwide church have been answered in my time. I thank God that the leaven is at work everywhere!

Fifth, while for four centuries our Protestant denominations have divided and subdivided, there seems to be a definite trend toward unity. While there is still division and divisiveness within the church, more and more churchmen are finding them intolerable and a perpetual pain in the soul.

These things I have discovered growing in the darkness. The church is being Christianized. The Spirit may have to tread a road of sorrows, but He is still treading the road. During the war a group of French prisoners in Germany began saving a little flour each week from their scanty rations. When they had accumulated enough to make a little parcel of flour, they sent it—where? Those poor, starving souls sent that flour to the Reformed Church in Lyons with which to make bread for the next Communion, as a symbol and an assurance of the fellowship which continued to bind the church in Lyons with the church behind barbed wire. Brethren, we may be a hindrance to the kingdom of God—undoubtedly we are—but we are still the Body of Christ!

Bits of Fun

A Navy memo drawn up to instruct sailors going ashore on sightseeing parties near atom-bombed Hiroshima, after cautioning against fraternization and other items, concludes:

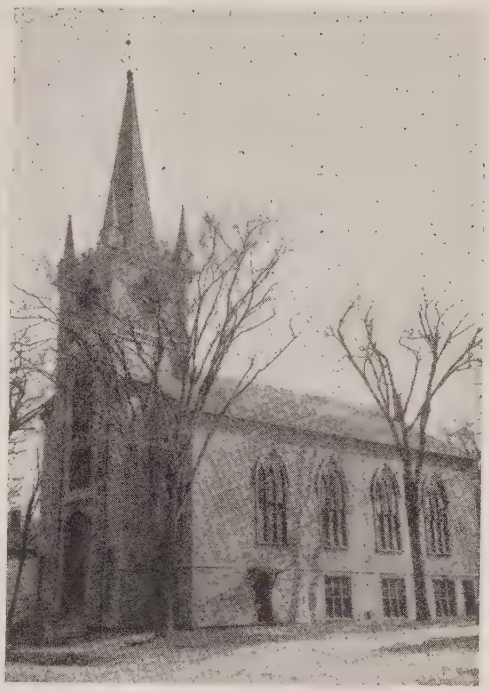
"Ignorance is no excuse for stupidity."—*Boston Globe.*

Mother: "Now you behave yourself when you're home. What would your teacher say if you acted like that in school?"

Sonny Boy: "She'd say, 'Behave yourself. Remember, you're not at home now.'"

—*Watchman-Examiner.*

Knight Memorial Centennial



Knight Memorial's New Home

The Methodist people of Calais, Me., have just celebrated the one hundredth anniversary of the incorporation of the Knight Memorial Church in an unusual manner. The old church, which stood in the heart of the business section, has been sold to make way for a commercial building, and the church of a sister denomination located two blocks east on Main Street, where the business and residential sections intersect, has been purchased for the new home of Knight Memorial. To preserve continuity, the centennial services were held in both churches, on June 9th. A service of Holy Communion in the old church in the morning, and a regular worship service in the evening. The guest preacher was the Bangor District Superintendent, the Rev. G. Vaughn Shedd, assisted by the Rev. Willard E. Conklin of Woodland and the pastor, the Rev. Ernest Heywood. In the afternoon the governor of the State of Maine, the Hon. Horace A. Hildreth, journeyed to Calais to inaugurate the first Methodist service of the second century in the new church. His visit thrilled the city and drew a large congregation. The choir wore new robes for the occasion and the younger portion enjoyed singing a real anthem for the first time in public. Mrs. Frank McLean read part of the history covering the century, which had been written by her mother, Mrs. Luella McCullough. This history has been published and contains a complete list of pastors who have been appointed to the charge through the century and also the present officiary, thus constituting a permanent record. The church was incorporated in 1846, but the society goes back to 1816. The program of music was arranged by Mrs. Ernest Heywood, organist and choir director.

A centennial banquet, under the auspices of the Woman's Society of Christian Service, ended the celebration on June 2nd. Guests from the surrounding churches brought greetings and good wishes and the president of the St. Croix Valley Ministerial Association, an international group serving Maine, USA, and New Brunswick, Canada, proffered the congratulations of the churches affiliated with the association. Every service and event was perfect in its way, and the Methodists now look forward with great hopes, to their second century.

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Methodism on the Campus

Last week, June 17-21, marked the peak in the pastors' school schedule for 1946, according to Dr. W. K. Anderson, educational director of the Commission on Ministerial Training. A total of nine pastors' schools were in session in conferences from Maine to Centraal Kansas and from Southern Illinois to Alabama.

With few exceptions pastors' schools are held on college campuses.

Program headliners in last week's schools included such eminent leaders as Dr. Edgar S. Brightman, of Boston University; Dr. Kirby Page, well known religious and social leader; Dr. Edwin W. Mims, of Vanderbilt University; Dr. W. L. Stidger of Boston University; and Dr. Roy L. Smith, editor of *The Christian Advocate.*

Two student movements, each expressive of worthy sentiment, were in progress during a recent week at Ohio Wesleyan University, Delaware, Ohio. Members of the campus Y.W.C.A. made a drive for baby clothes to send to needy families in underprivileged sections of the United States while student editors sponsored a campaign to raise funds to send "little Bertha" on her way to Europe, Bertha being a heifer whose purchase is being financed by Ohio Wesleyan students.

An unusual field course in comparative education, consisting of four weeks of intensive study of Mexico, followed by a four-week tour of that nation, will be offered by the Northwestern University School of Education this summer. The course is designed for teachers, school administrators, and students of history, geography and Spanish.

"How do you know there is a God and that He is just and loving?" is the question most frequently asked of college chaplains by undergraduates, according to a survey conducted by the Rev. Robert N. Rodenmayer, rector of St. John's Episcopal Church, Northampton, Mass.

Questions on belief in immortality, including queries concerning Heaven and Hell, are next in frequency to the question about God; and running a close third are inquiries concerning why on the earth, there is evil expressing itself in "undeserved" suffering and in the premature death which visits the good.

Though the students seldom use this phrasee, Mr. Rodenmayer observes that most of their questions can be summarized in the wording, "What is the nature and destiny of man?"

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On a Wide Circuit

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"GOD PAYS THE BILL"

When Jesus sent his disciples out on their first love mission, one of his commissions to them was to "cleanse the lepers." And down through the Christian ages, the cleansing of lepers has been a concern of at least a minority of church people—monks, and doctors, and evangelists, and laymen.

The world-serving American Mission to Lepers, now engaged in a post-war campaign to "rid the world of leprosy," and working toward that end through medical missionary specialists of all denominations, is a modern implementation of that centuries-old Christian purpose.

Recently we were talking with Dr. Charles J. Stauffacher, for thirty-three years a missionary physician of The Methodist Church in Inhambane, Mozambique, Portuguese East Africa. He is the founder-director of the Methodist Hospital at Gikuki, and physician and superintendent of the Tellis Leper Colony of Inhambane. He, like other leprologists, ministers in two distinct areas: in curing the disease—and it can be cured if reached in the early stages; and in preventing the spread of the disease to the unaffected.

"Whenever I get discouraged—and even in sunny Africa sometimes you get discouraged—I make a bee-line for the leprosy camp," says Dr. Stauffacher. "Three things there always stir my heart. First, there is the joy a person feels when he can dismiss a patient cured; when he can send him back home to be received by his or her own people again.

"But greater than that, even, is to preve a person from getting the disease. We ha a beautiful home for the healthy children leper parents, and we have seen some them live for the last twenty-five or thir years without a blemish. They have gor out of the home and carried on their wor

"The other thing is that 90 per cent those who come to our camp are pagans, bi when they go out 90 per cent are Christian Those are the things that thrill a man ar give him energy and fight out there.

"I believe in what Dr. Osler said: 'The poo are the best paying patients because Go pays the bill.' When we take care of a le rosy patient, we don't expect anything pay, but we are better paid than if we we paid in gold."

Two Protestant Leaders Attack Spellman

NEW YORK (RNS)—Two Protestant lea ers have issued strong replies to the recen attack by Francis Cardinal Spellman on t delegation of Protestant clergymen wh urged President Truman to end Myron C Taylor's mission to the Vatican.

In Atlanta, Dr. Louis D. Newton, pres dent of the Southern Baptist Conventio and a member of the group which visited t White House, termed Cardinal Spellman speech a "fanatical" attempt "to becloud t vital issue of separation of Church and State And in a statement released here, Dr. Arthu Brunn, spokesman for the Missouri Luthera Synod, said Cardinal Spellman's speech w "plain defamation."

Both churchmen took issue with that pa of Cardinal Spellman's address in which h said: "What reason, then, have these me of religion to make such demands on th President of these United States? Is it th anti-Catholicism of unhooded Klansme sowing seeds of disunion within our trea ured nation?"

Dr. Newton accused Cardinal Spellma of making an "appeal to prejudice and ir tolerance" and further sowing "seeds of di sension and disunion."

Dr. Brunn said "Cardinal Spellman know and if he does not, he should know, that th Lutheran Church has condemned the un American organization of Kluxism in wor and print.

"When he must know that there is n truth to his charge of Ku Klux influence why does he persist in breaking the com mandment: 'Thou shalt not bear false wit ness against thy neighbor?'"

Asserting that "Americans generally assum that Cardinal Spellman is the voice of th Vatican in the U.S.A.," Dr. Brunn said, "i this is a sample of the Vatican's democrati way of life, then it should be very apparen why we cannot tolerate official or unoffici representation of our great nation to the Hol See."

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ed for Stand on Racial Discrimination

Huron, Mich. (RNS)—Firing of one younger ministers of the Detroit Con- for publicly denouncing racial dis- tion in his community was a lively f discussion among delegates to the annual session of the conference here. Rev. John Safran, minister of the ille church, a few miles south of here, tified recently, delegates learned, that calaureate sermon to the graduates of rysville High School had led to an vote by the trustees of his church to ask the conference cabinet for a change in the pastorate.

His sermon was based, he told friends, on a survey made by an interracial committee of the Port Huron Ministerial Association of the economic, social and living conditions of the 1,500 Negroes living in South Port Huron, near Marysville.

He told the students, and their parents, that the two Marysville industries—Gar Wood Industries, Inc., and Chrysler Corp.—refused employment to Negroes, although the FEPC had sought to end the discrimination; that they were similarly discriminated against in St. Clair; and that they could find employment only in two foundries and a brass works in Port Huron.

In his sermon, "Christ or Chaos," he suggested that all in the three communities who countenanced such discrimination and denial of the right to work shared in the responsibility for the deplorable conditions under which the Negroes of the area live.

The evening, following the sermon, he said, the pastoral relations committee of the Marysville church called at the parsonage to notify him that he had "gone too far" and that the trustees had voted to request his transfer.

When he came to Marysville, his first pastorate, a year ago, Safran told his friends, an official of the church warned him to "lay off that race stuff."

Safran is a native of Detroit, and formerly was associated with Maurice Sugar, labor attorney, in law practice.

At its first business session the conference authorized a letter to President Truman urging "the immediate recall of the President's personal representative at the Vatican," and expressing gratification at reports of his intention to terminate the controversial appointment as soon as pending peace treaties have been concluded.

To Back Ousted Pastor

Port Huron, Mich. (RNS)—Ministers and laymen of the Detroit Methodist Conference have formed a committee to back the Rev. John Safran, minister of the Marysville church, who was discharged by his official board for opposing racial discrimination in a baccalaureate sermon at the high school.

At a luncheon of the conference branch of the Methodist Federation for Social Service, unofficial organization of ministers and laymen devoted to social action, a committee was named to wait on Bishop Raymond J. Wade, head of the Detroit Area, and the conference cabinet of district superintendents, to support Safran's denunciation of race discrimination in employment in the St. Clair River communities.

The committee, headed by Dr. Henry Hitt Crane, minister of Central Methodist Church, Detroit, held a brief conference with the bishop in Dr. Crane's automobile and planned a formal meeting with the cabinet on the matter.

Dr. Crane and other members of the committee said that Safran, in suggesting to the Marysville graduates and their parents that responsibility for the poor economic condition of the 1,500 Negroes who live in this area is shared by all who deny them the right to work in industries of the area, was in "complete compliance with the pronouncements of The Methodist Church," and with the latest statements of the Federal Council of Churches.

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Liberal Concessions to Fundamentalism

(Continued from page 609)

Christianity offered them. This fact alone should make the true liberal humble rather than scornful or patronizingly tolerant of the powerful, widespread fundamentalist movement.

II

The liberal should also concede that at least in externals fundamentalism is in line with historic Christianity.

This concession liberalism is exceedingly reluctant to make. In days gone by churchmen attempted to shape their thinking in accordance with the authoritative pattern of the Scriptures. In liberal circles this authority has been transferred largely to the individual Christian conscience. Now the ancient process is reversed and churchmen may be seen busily shaping or interpreting Scripture according to their own thought and feeling. This has been especially true in connection with the person of Jesus.

The neo-orthodox have had their fun scoffing at the humanitarian, social-reformer Jesus who emerged from the crucible of 19th century liberal thought. But it is easier to scoff at the sinner than to avoid his sins, and even the most enthusiastic reader of Karl Barth's Epistle to the Romans must occasionally have felt the twinges of his exegetical conscience. This subjectivism in the interpretation of the Bible, this struggle to interpret the Bible in the light of our own times and needs, has frequently blinded us to the obvious fact that whatever else may be in the Bible the fundamentals of the fundamentalist are clearly and explicitly there.

It is not claimed that the fundamentalists, as over against the neo-orthodox of today or the liberals of yesterday and today, have grasped the "real meaning" of the New Testament message. The question of "real meaning," "the eternal significance," etc., etc., is not at present under consideration. It is claimed that the fundamentals of fundamentalism, the structure of its system, the atmosphere it breathes,—all these are akin to those of the New Testament world. If the Apostle Paul were to attend a fundamentalism prophetic conference, he would soon be engaged in violent controversy over the millenium question, but he would at least know he was among Christian brethren. If he appeared at a gathering of liberals he would be confused, possibly indignant, and might even imagine that he had returned to Mar's Hill.

To be more specific. The New Testament uses Scripture as something sacred and authoritative, a quotation silences all argument; the fundamentalists use Scripture in exactly the same way. The New Testament believes in direct divine intervention in the affairs of men as in miracles and prophecy; the fundamentalists are in agreement and appeal to miracles and prophecy in proof of the Scripture's authority and the deity of Jesus. The New Testament presents Jesus as a supernatural figure whose earthly life began and ended in miracle; the fundamentalists do likewise. The New Testament accepts the chronological dualism of "this present age" and "the age to come"; so do the fundamentalists. The New Testament presents Jesus as the Judge who will preside at the great assize ushering in "the age to come," and everlasting joy or tragedy depend on the individual's relation to him; the fundamentalists proclaim the same message. The New Testament, at least the Johanine and Pauline sections, represent salvation as a mystical union with Jesus the cosmic Saviour; this is the salvation the fundamentalists offer. Surely further illustrations are unnecessary.

By challenging the historicity of John's gospel and of certain strata in the Synoptics the liberal may rightfully claim that Jesus would not have subscribed to all the above concepts. But this does not refute the assertion that fundamentalism is in line with historic Christianity, since historic Christianity has accepted the historicity of John's gospel as well as that of the Synoptics. Furthermore, even when criticism has done its best, or its worst, it is clear that Jesus' outlook on the world was closer to that of the fundamentalist than to that of the liberal. He believed in angels, in demons, in miracles, in the resurrection of the body, and in the catastrophic end of the age. Today only fundamentalists believe in such a world.

The liberal who still doubts that there is a gulf between his world and that of the New Testament is invited to sit down with his New Testament in his hand and to read slowly and thoughtfully from any of the gospels for a period of fifteen minutes. At the end of that time he will confess that though deeply impressed by what he calls the message of the book, still, the form in which it is presented and the concepts surrounding it are foreign to his world. The fundamentalist need not make such a confession, since his world, at least in externals, is in line with that of the New Testament. Admittedly it is the right, nay, the obligation, of the liberal to reinterpret in the light of our modern world the doctrines which the New Testament proclaimed and which the fundamentalist now accepts with devoted literalness. But the liberal stultifies his own thinking if he deludes himself into believing that his reinterpretations are the original teachings of Jesus or the New Testament. He has departed from the original form of the teaching and must expect to be so charged by the fundamentalists.

Fundamentalism is also in line with the creeds and doctrines of historic Christianity through centuries. Admittedly no single line of orthodoxy can be drawn down through the history of Christian theology. But if all the weighty tomes of Catholics and Protestants, of Calvinists and Arminians, were gathered into one gigantic pile, and if an Olympian observer were asked whether fundamentalist or liberal literature belonged with that pile, he would have no hesitation in rendering his decision. Unfortunately fundamentalism has jettisoned much of the metaphysical ballast which gave the traditional systems of theology their grandeur. It has lost their fusion of Greek and Hebrew thought. Scofield is not the equal of Aquinas or Calvin. But while the fundamentalists might disagree violently with man logians of the past, they would be ir ment with them on the presuppositic rules of the controversy. Between lib and most of these ancients, there is n common ground.

Liberals will do well to read and the words of Kirsopp Lake, "No, the mentalist may be wrong. I think tha But it is we who have departed fr tradition, not he, and I am sorry i fate of anyone who tries to argue Fundamentalist on the basis of au The Bible and the corpus theologic the church is on the fundamentalist (Quoted from, The Religion of Ye and Tomorrow.)

(To be concluded next week)

Melvin's $500

Melvin Jones was a young man purpose.

The intensity of that purpose carrie to leadership in every field of endea entered. He was president of his high graduating class, an athlete and debater he was president of the Methodist Fellowship in his home town, Columbu

Last January, Melvin graduated from school. On the day of commenceme delivered the valedictory address. Ir speech, he said, among other things, roads lie before us—a high road and road, one leading to success, happiness nal love; the other to failure, hate, anc

For Melvin, the choice had been ma tween these two roads. He was going to the ministry. In a few months, he start his work at Emory University, i lanta.

The day after his graduation, Melvin came to the end of his road in this lif was killed in an automobile accident.

Last week, a memorial was erected t vin Jones by his fellow students, his Methodists, his fellow townsmen. Not morial in stone or bronze. Not much memorial, as far as immortal words are cerned. But the kind of memorial would have preferred.

A youngster named Dick George, wh ceeded Melvin as president of the Metl Youth Fellowship and honor stndent at school, handed a check for $6,000 t Goodrich C. White, president of Emory versity.

That check was the beginning of the vin Jones Memorial Scholarship Fund, ing memorial through which Melvin reach out a helping hand to young mer paring for the ministry.

Into that fund went the $500 which vin had saved as a newspaper carrier-b pay for his education. Into it also went which the Methodist Youth Fellowship amassed to help its own members.

Leaders of the drive which culminat the establishment of the Melvin Jones s arship were the Rev. Frank Robertson, ward Davidson, and J. Watkins Dimo of Columbus.

But the real leader was Melvin—a y man with a purpose.

BOOKS

ne Christian and Race

xing to be Christian in Race Relations," and Nonsense About Race," and —Then Act" are a series of pamphlets ake an ideal basis for a well-rounded of the "Christian and Race." The first let interprets the fundamental Chris- rinciples from which one should be- his thinking about race. The second, by an anthropologist, is a "primer of ic truth for all who wish to know sential facts about race." The third s a number of answers to the question uently asked: "But what can I *do* to e relations right here in America?" ree emphases are necessary and valu- he Christian foundation, the scientific tion, then the call to put one's Chris- ith and scientific knowledge into ac- (The Friendship Press: New York. 25 cents each.)

embrandt, the Jews and the Bible"

important role which the Jews and ble played in the life and the art of andt has been stressed ever since the personality and works began to be iated. Many a story has been told the friendly relations which the artist d with his Jewish contemporaries and different theories have been pro- ed as to why the Bible figured so in his creative work—his paintings, gs and etchings.

nz Landsberger, noted for his contri- s in many fields of the history of art or his work as curator of the Jewish m in Berlin between 1935 and 1938, be expected to answer these old, unsolved, problems with the schol- and enthusiasm which characterize his activities as writer, lecturer and m director.

dsberger's approach in the first chapter of the historian. He tells how Rem- t, on the one hand, and the Jews, on her, came to Amsterdam. He outlines uses which brought the great master oque painting to that center of art and nts the political and sociological condi- that made it at the same time a center wish life in the seventeenth century. ng Professor Landsberger's analysis, eels that Rembrandt and the Jews of ity had to know one another. In the chapter the author scrutinizes Rem- t's portraits of Jews. The reader may rust this thorough and reliable author's fications of the portraits with various alities of the Jewish congregations at time. He outlines with great clarity differences in appearance between the rdi and Ashkenazi Jews on the back- d of their social, economic and relig- traditions. There follows upon this a er which discusses Rembrandt's por- of scenes from Jewish daily life. The r convincingly explains how the fact Rembrandt lived among the Jews re- sulted in his extensive acquaintance with Jewish scenes and Jewish traditions.

The book is generously illustrated by almost seventy reproductions of the works which the author discusses. The reader will thus be enabled to follow the text far better. Those who want to follow Dr. Landsberger's stimulating work beyond his excellent book are encouraged to do so by notes and a bibliography at the end of the volume.

The Jewish Publication Society of America is to be congratulated upon presenting to the public a work that deserves to be counted among the best it has yet produced. (By Franz Landsberger. Translated from the German by Felix N. Gerson. Philadelphia: The Jewish Publication Society of America, 1946. Price, $3.00.)

"To Whom Much Is Given"

Dr. G. Ernest Thomas has prepared this collection of studies on various aspects of Christian stewardship. They are intended to provide source material for sermons on stewardship, and to guide youth conferences and lay groups or Bible classes in their study of the subject. Dr. Thomas's treatment of this many-sided theme is skillfull and illuminating. Questions relating to each chapter will aid in discussion. (Abingdon-Cokesbury Press: Nashville, Tenn. Price, 60 cents.)

"Stewardship in the New Testament Church"

This book came near to being titled, "The Apostle Paul Preaches Christian Stewardship." In it, Dr. Holmes Rolston makes a careful study of stewardship in the light of the early church's practice of it and Paul's teachings concerning it. The author's hope is that the study of stewardship in the experience of the New Testament church will prove helpful as a guide to the church today. (John Knox Press: Richmond, Va. Price, $1.)

"Exploring India"

Here are thirty-two pages of concrete and helpful material to be used in introducing Junior High Schoolers to India. Many types of activity are covered, from service projects to worship services. (By Rose Wright. Friendship Press: New York. Price, 25 cents.)

For the Flag

Prayer delivered on Flag Day by the Rev. Elmore Brown, chaplain of the Massachusetts House of Representatives, and pastor of the Highland Union Methodist Church, Lowell, Mass.

O Eternal God, who has witnessed the rise and decline of various nations upon the face of the earth, we bless Thee this hour for our nation. In deeds of brotherliness, in a sincere concern for the welfare of all the earth's peoples, in acts of sharing in a time of need, and in a spirit of reciprocity in the councils of the nations, may our nation be great in the esteem of all mankind.

We rejoice in our national ensign which is the emblem of our unity and our freedom. On this anniversary which commemorates its adoption as our National Flag, we give Thee thanks that Thy blessings so have directed us that our banner never has been dipped in defeat.

In these times of strain and stress, when the voices of both the day and the night confuse us,

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

Amen.

Nothing Succeeds Like Success

During the fiscal year ending May 31, 1946, the Division of Foreign Missions and the Division of Home Missions and Church Extension issued 298 Annuity Agreements with a total value of $616,817. This is more than double the amount received on the annuity plan last year. There must be a reason! You can inquire without obligation.

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Division of Foreign Missions and Division of Home Missions and Church Extension, Methodist Church
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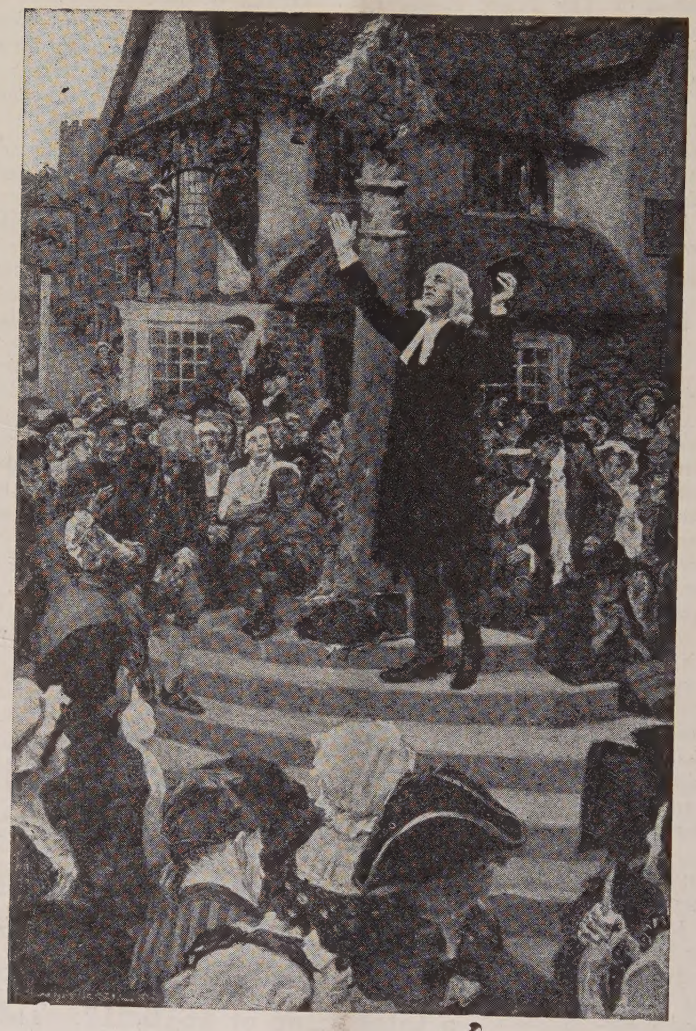

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